

# CREED OF ISLAM

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# Contents

# PREFACE

الحمد لله رب العالمين والصلوٰة والسلام على رسوله الكريم

This book is an authentic and comprehensive text on the creed of Islam. The matter is substantiated with ample evidences and proofs from the Quran and sunnah. Where needed we have answered to the objections raised by deviant sects. Thus this work provides sufficient guidance on its topic to the English readers.

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# Introduction

One should consider that no one has ever remained in this world for ever. He will also die one day, and will find in the Hereafter, only that which he sent forth for himself. It is, therefore, necessary that he attains perfection in his worldly life, so that he may not only save himself from punishment in the Hereafter, but also attain everlasting comfort and peace. Perfection lies in knowing and carrying out the injunctions of Allah, our Creator and Master. His injunctions are of two types:

**1.** those which require the use of physical body, like acts of worship and human dealings and transactions.

**2.** those which require only the inward function of the heart. Its examples include believing in the unity of God, and believing in the day of Resurrection, and believing Hell and Paradise to be a literal reality.

For the ease and convenience of the masses the Ulama (scholars of Islam) extracted the first type of injunctions from the Qur'an and Hadith and compiled them separately. This branch of the religion is called Fiqh. The second type of injunctions were separated under the heading of Aqidah (Creed). The knowledge of the creed of Islam is also called Ilm-al-Kalam.

**The Imams of Ilm-al-Kalam**

**1.** Imam Abu Mansur Maturidi رحمه الله was from the fourth generation of the students of Imam Abu Hanifa رحمه الله, and died in the year 333 A.H. He was a resident of a village,

named Maturid, situated close to Samarqand.

**2.** Imam Abul-Hasan Ash'ari ﵀ was born in 260 A.H. and died sometime after 330 A.H. He was from the progeny of the holy companion Abu Musa Ash'ari ﵁.

These two are the Imams of the Ahl Sunnah in Ilm-al-Aqidah or Ilm-al-Kalam. They differ only in a few matters e.g.,

**i.** Imam Maturidi ﵀ held تکوین (takwin) to be a permanent attribute of Allah whereas Imam Ash'ari ﵀ onsidered it to be a complement of the attribute of divine power.

**ii.** According to Imam Maturidi man can perceive the beauty (حسن) and ugliness (قبح) of any action or deed with his intellect, whereas Imam Ash’ari held that they can be known only through the Prophets.

Beauty of a deed means that its perpetrator deserves praise and reward from Allah, and its ugliness means that its perpetrator deserves chastisement and punishment from Allah.

**iii.** According to Imam Maturidi one should not say "I am a momin (believer) Insha Allah" but should say with certainty and without Insha-Allah "I am a momin." Imam Ash'ari is of the opinion that there is no harm in saying "I am a momin Insha-Allah."

In these differences the Shafi'is follow Imam Ash'ari and are hence called اشاعره (Asha'ira) or اشعریه (Ash'aris), whereas the Hanafis follow Imam Maturidi and are hence called Maturidis. Often the Maturidis and Ash'aris are collectively called Asha'ira in comparison to deviant sects.

In the early days of Islam, the science of Aqidah (creed) consisted of those beliefs which were established and substantiated from the Quran and Hadith. Such beliefs are found in the book الفقه الاکبر (Fiqh-al-Akbar), written by Imam Abu Hanifa ﷬. Although at that time the science was devoid of any philosophical or logical amalgamation, it did include refutation of the beliefs of deviant sects like Mutazila (معتزله) and Khawarij (خوارج) so that the masses were protected from their deviations.

The advent of the Mutazila is narrated in the following incident.

A man, named Wasil-bin-Ata, who had joined the class of Hasan Basri ﷬ started claiming that the perpetrator of a major sin does not remain a momin, but does not become a kafir either, and remains suspended between imaan and kufr. Hasan Basr ﷬ said قد اعتزل عنا (indeed he has separated from us)"

From then onwards Wasil and his followers were termed the Mutazila (separate ones) The Mutazila also took pride in this label, believing that the beliefs of the Ahl-Sunnah were false and that they were safely at a distance from them. They also considered themselves to be on exact justice and faith of Unity, and therefore, were proud to call themselves champions of justice and unity of God (اصحاب العدل والتوحيد).

For the same reason زمخشری (Zamakhshari), the Mutazili author of Tafsir Kash'shaf, chose for himself the title of ابوالمعتزله (Abu-al-Mutazila: champion of Mutazila).

## Categories of beliefs

The beliefs, mentioned in the books about Islam, are of three categories:

**1.** Those beliefs which are canonical and categorical. These are further divided into three types:

**i.** those which are based on the explicit texts of the Qur'an e.g. the existence of Heaven and Hell and the coming of the Day of Resurrection.

**ii.** those which are based on continuous hadith (الخبر المتواتر)e.g. punishment in the grave(عذاب القبر).

**iii.** those which are based on the consensus of the ummah e.g. the caliphate of Abu Bakr﵁.

**2.** Those which are based on intellectual reasoning e.g. the possibility and necessity of prophethood.

**3.** Those which are based on single reports (الاخبار الاحاد) or are inferred from the Quran and Hadith e.g. the superiority of the Prophets over the angels.

## Chapter 1:

# BEING AND ATTRIBUTES OF ALLAH

Allah exists by Himself with His Eternal Being and Attributes. Everything else came into existence from non-existence by His creating it.

History tells us that since the very beginning of mankind until the present day, almost every one believed in the existence of God. Nevertheless, a very small minority persisted and still persists which claims that there is no God, and claims that the universe and all that is within it came into existence and are sustained by virtue of physical laws. This minority also claims that the human brains, terrified by the physical laws, invented the being of God and handed over to Him the management of the entire universe and of their own selves. But this claim of the atheists is itself hypothetical and imaginary and they have no proof to substantiate it.

## The Quran's way of proving the existence of God

In fact it is an essential part of human nature to believe in the existence of Allah. It is this trait which the Qur'an explained in the following manner:

وَاِذْ اَخَذَ رَبُّكَ مِنْ بَنِیْ اٰدَمَ مِنْ ظُهُوْرِهِمْ ذُرِّیَّتَهُمْ وَاَشْهَدَهُمْ عَلٰی اَنْفُسِهِمْ
اَلَسْتُ بِرَبِّكُمْ قَالُوْا بَلٰی شَهِدْنَا (سوره اعراف:172)

*"And when your Lord brought forth from the Children of Adam, from their loins, their off springs and made them testify of themselves (saying), 'Am I not your Lord?, They said, "Yes, verily we testify."*

However, since external factors can at times suppress this natural trait, therefore, Allah warns about it:

اَ فِی اللّٰهِ شَكٌّ فَاطِرُ السَّمٰوٰتِ وَالْاَرْضِ (سوره ابراهیم:10)

*"Can there be doubt concerning Allah, the Creator of the Heavens and the Earth?."*

But when this trait is suppressed to such an extent that mere warning proves insufficient further proof is given from man's personal experiences and other sensory occurrences. Its description is that from the very start of gaining cognition an obvious reality which a man recognises is that, when some things are found properly organised and systematically arranged, it is definitely a work of an intelligent designer. The idea that those things got organised and arranged in that manner just by themselves and by chance never enters his mind.



صُنْعَ اللّٰهِ الَّذِیْ اَتْقَنَ كُلَّ شَیْءٍ (سوره نمل:88)

*"The work of Allah. Who perfected all things."*

مَا تَرٰی فِیْ خَلْقِ الرَّحْمٰنِ مِنْ تَفٰوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرٰی مِنْ فُطُوْرٍ (سوره ملك: 3)

*"You can see no fault in the creation of Most Gracious. Then look again: Do you see any rifts."*

خَلَقَ كُلَّ شَیْءٍ فَقَدَّرَهٗ تَقْدِیْرًا (سوره فرقان:2)

*"He (Allah) has created everything. And has meted out everything in measure."*

فَلَنْ تَجِدَ لِسُنَّـةِ اللّٰهِ تَحْوِيْلًا (سوره فاطر: 43)

*"You will not find in Allah's way any change."*

In these four verses three qualities of the universe are manifest:

**1.** It is perfect and without flaw.

**2.** It is measured and systemized.

**3.** It is governed by those laws and rules which are unaltering in Allah's normal routine.

The reasoning is, thus, that this universe is perfect, flawless, systemized, measured and subject to firm and fixed laws. Since that thing which is perfect, measured and functioning on a set course and pattern, cannot come into existence by itself and depends on a perfectly skilled manufacturer. Hence this universe is also the creation of such a Creator, who is All- Powerful and All-Authoritative. Why should it not be so? One looks at a beautiful and well constructed palace and studies its beautifully carved towers, large well furnished rooms and beautifully arranged gardens and fountains. He then comes to the conclusion that all that came into being by itself, and it was a wind that blew and caused the sand and mortar to mix together and form this beautiful palace. Can any credibility be granted to the intellect of this person who avers such illogical thinking?

A debate occurred between a group of atheists and Imam Abu Hanifa. The Imam asked them what they would say regarding a person who claims to have seen a ship which was fully laden with goods and sailed through

an ocean. The ship started at one end and the goods got loaded themselves. The ship then sailed to its destination, through the rough waters, by itself without the expertise of any captain or sailor. On the other end again the goods got un-loaded themselves.

The atheists exclaimed that such an occurrence is contrary to logic and that no sane or intelligent person will ever accept such a yarn. The Imam lamented over their intelligence and asked them that if it was not possible for a ship to sail the seas without a sailor how was it possible for the ship of this universe to function without a navigator. At this the atheists were taken aback and every one of them repented and entered the fold of Islam.

## BEING OF ALLAH (ذات اللّٰہ تعالیٰ)

Regarding the essential Being of Allah, nobody knows its details. Therefore, there is no need to ponder over it. However, some description of the Attributes of Allah is known.



## Allah is One and Unique

The Qur'an claims:

قُلْ هُوَ اللّٰهُ اَحَدٌ (سورہ اخلاص: 1)

*"Say: He is Allah, the One."*

The Qur'an gives a proof on the unity of Allah as thus:

لَوْ كَانَ فِيْهِمَا اٰلِهَة اِلَّا اللّٰهُ لَفَسَدَتَا (سورہ انبیاء:22)

*"If there were therein Gods beside Allah, then verily both (the heavens and the earth) had been disordered."*

For further explanation, it is said that worship (عبادۃ)

means to show complete humbleness, which can be performed only before one who is totally perfect in his being and attributes. Such a perfect being is called God and Allah. His perfection implies that He is devoid of all flaws and deficiencies. Thus He must not be deficient in any aspect, nor superfluous, nor helpless, nor overwhelmed and suppressed by anyone.

If, suppose, there are two Gods, then both of them must be of the same calibre. Now there would be several possibilities in the creation and management of the universe.

**1.** There is complete amity between the two, but then:

**i.** the work could not be accomplished by one alone, and is completed by both of them together. In this case it is apparent that neither of the two is perfect in power and authority.

**ii.** each one could execute the whole task on his own, and therefore only one does the task and the other remains idle. In this case there remains no need for the other God and he proves to be superfluous. It has been stated above that God can be only that who is not superfluous and is, rather, inevitable for the existence and running of the universe.

**2.** Occasional differences occur between them and in the resulting confrontation:

**i.** one God subdues and surrenders His authority to the other. He cannot be God.

**ii.** each of them tries to implement His plans with equal and parallel strength. It is obvious that in such

circumstances, nothing will gain existence. And if perchance something does come into existence it would be destroyed because of the combat between the two.

The result is that if there were two Gods there would have been no universe at all.

One can assume that both deities voluntarily united in the creation and management of the universe and they jointly divided it between themselves in such a manner that neither of them voluntarily interferes in the work of the other.

The answer to this assumption is that whatever quality and attribute we consider to be perfect, it demands its complete manifestation because a person with an attribute is known to be possessing it only in the amount manifested. The Zoroastrians believe in two gods Yazdan, the creator of good, and Aharman, the creator of evil. How can one know that Aharman possesses the same power to create good as Yazdan has and vice versa? So if there were two deities and each possessed perfect and equal power, it would have been necessary for each of them to exhibit His full power. This would have been possible only when each of them acted against the work of the other. In such a situation destruction of the universe was a must.

## Allah has no off spring

When Allah has no partner it follows that Allah has no son or daughter as well. The reason is that the off springs are of the same species as that of their father.

Thus, though Zaid is separate from his father, in person, but shares with him the common quality of being a human. Similarly if Allah had a son he would have been a God and a partner to His father. But this has been proved to be false. For this reason Allah says:

**سُبْحَانَهٗ اَنْ یَّكُوْنَ لَهٗ وَلَد (سوره النساء: 171)**

*"Far is it removed from Him that He should have a son."*

## Allah is Eternal

He is Eternal and Ever lasting. There is no starting point of His existence. There never was a time when He was nothing and then came to existence.

The Quran says:

**هُوَ الْاَوَّلُ وَالْاٰخِرُ (سوره حديد:3)**

*"He is the First and the Last."*

The reason is that the existence of God is a must and is the demand of His Being. If He attained existence after nothingness it must have been due to some foreign factor which was essential for His existence and when that was found only then Allah came into existence. However it cannot be so because Allah needs nothing at all and so it is necessary that Allah was always existent. There is no other thing in the universe with such an attribute.

## ATTRIBUTES OF ALLAH

Imam Abul Hasan Ash'ari ﷺ categorised the attributes of Allah into two types - Personal Attributes (الصفات الذاتية) and Operational Attributes (الصفات الفعليه).

Personal Attributes (الصفات الذاتية) are those whose opposites cannot be attributed to Allah. These are life, knowledge, power, intention, hearing, sight and speech. Their opposites are death, ignorance, weakness, frivolity, deafness, blindness and dumbness, and they cannot be attributed to Allah. The Personal Attributes are also called the Basic Attributes (الصفات الاصليه) because they are the basis of Operational Attributes. It is obvious that if God had no life He would not have existed, and if He had no knowledge and intention He would have been inactive and thus the universe would not have been created.

Operational Attributes are those the opposites of which can be attributed to Allah. They are associated with other beings. They are like giving life and death, giving honour and disgrace, and giving wealth and poverty etc.

Imam Abul Hasan Ash'ari ﵀ considered all the operational attributes to be the different manifestations of the basic attribute of Power.

Imam Abu Mansur Maturidi ﵀ considered eight attributes as basic ---- the above mentioned seven plus the eighth one, Takwīn(تکوین). According to him the Operational Attributes are corollaries of the attribute of Takwīn. Takwīn means to bring something into existence from nothingness. So with regards to bringing things into existence Allah is the Creator, and with regards to bringing the sustenance into existence He is the Sustainer.

## All the attributes of Allah are eternal

All the attributes of Allah are ever-existing. Allah was

always the Creator, even before the creation came into existence. The reason is that the basis of creation, according to Imam Ash'ari, is the attribute of Power, and according to Imam Maturidi, it is the attribute of Takwīn, and both these basic qualities are eternal and ever-existing. Thus, since the ability to create existed before Allah created something, it is true to say that He was the Creator even before He created the universe. To make it more clear one can take the example of a cook. After acquiring the art of cooking and preparing food he is entitled to be called a cook although after that he may not have yet prepared a single dish. Thus, the work of creation is not a pre-requisite of being the Creator.

## Attributes of Allah are not subsequent

The attributes of Allah did not exist one after the other, that is it was not so that a certain attribute came first and another at a later time. All His attributes are from times unending and are ever-existing. Thus it is not correct to say that He attained knowledge before power, or He attained life before knowledge or vice versa. He, from eternity, has always existed with all the attributes.

## The Attributes of Allah are neither His Being nor apart from it

Two things being actually one means that the manifestation of their meanings is one in all respects.

One thing being apart from another means that one can exist apart from the other.

Based on these definitions it can be stated that the Being of Allah and His attributes are neither one nor are they apart.

They are not one because they do not manifest in one in all respects whereas in fact the attributes are an addition to a being. Hence the attributes of Allah are not His actual Being.

They are neither apart because none of the two can exist without the other. His Attributes cannot exist without His Being because the attributes are always dependent on the being. Similarly Allah's Being cannot be without His attributes, because without them the Divine Being will be imperfect and deficient and that is impossible.



## Some detail about Allah's basic attributes

**1. Attribute of life:**

Allah is alive and has the attribute of life. In the Qur'an Allah refers to Himself as (اَلْحَىُّ الْقَيُّوْمُ) (The Living, the Sustainer).

The reason being that one who is not alive can do nothing, what to think of creating the universe. His life is eternal and there is no possibility of death or extinction.

**2. Attribute of hearing:**

Allah has the attribute of hearing and listening. He listens to the voices of the entire creation all at one time. His listening to one sound does not hinder His hearing another. The various languages and dialects of the world do not put Him into confusion or doubt. At any given split

second He hears the chirping of birds, the sound of the insects in the innermost part of the mountains, the sound of walking of an ant on the smoothest of the rocks, the sounds of all the fishes swimming in the oceans, etc. His hearing is so fine and perfect that He even hears the sound of the fluid flowing through the finest of veins and vessels of the fly and ant. It is stated in the Qur'an

إِنَّ اللّٰهَ سَمِيعٌ عَلِيمٌ

*Indeed Allah is All Hearing, All-knowing.*

**3. Attribute of sight:**

Allah possesses the attribute of sight with which He looks at all His creation. He sees every thing whether it is in pitch darkness or in bright light, whether it is near or far and whether it is minute or gigantic, He sees the whole of creation all the time. Absolutely nothing is hidden from Him at any time. This attribute of Allah is mentioned in the Qur'an in many verses

إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

*"Indeed He sees everthing."*

**4. Attribute of knowledge:**

Allah is All knowing. Absolutely nothing in the earth or heavens is hidden from His perfect knowledge. Not even an atom's knowledge is hidden from Him, and therefore apparent and hidden things are the same for Him.

Whatever has occurred, or is occurring or will occur, Allah has their perfect and detailed knowledge from

eternity. He has known since eternity that a particular person will at a particular time carry out a particular act.

His knowledge is so perfect and intricate that it encompasses the lightest movement of a gnat whether it be above the seven heavens or below the earth. He is even aware of the minutest whisper and inspiration which enters the heart of man.

This is necessary because creating the universe and maintaining it and fulfilling the needs of every creation, would have been impossible without such a perfect knowledge. It is stated in the Qur'an:

يَعْلَمُ مَافِى السَّمٰوٰتِ وَالْاَرْضِ وَيَعْلَمُ مَاتُسِرُّوْنَ وَمَا تُعْلِنُوْنَ وَاللّٰهُ عَلِيْمٌ بِذَاتِ الصُّدُوْرِ **(سوره تغابن:4)**

*He knows whatever is in the heavens and earth and He knows what you conceal and what you make open and Allah is aware of what is in the breasts (of men).*



يَعْلَمُ مَا يَلِجُ فِى الْاَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيْهَا وَهُوَ مَعَكُمْ اَيْنَمَا كُنْتُمْ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ **(سوره حديد:4)**

*He knows all that enters the earth and all that emerges therefrom and all that comes down from the sky and all that ascends therein, and He is with you wherever you may be. And Allah sees what you do.*

يٰبُنَىَّ اِنَّهَا اِنْ تَكُ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِىْ صَخْرَةٍ اَوْ فِى السَّمٰوٰتِ اَوْ فِى الْاَرْضِ يَاْتِ بِهَا اللّٰهُ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ **(سوره لقمان:16)**

*O my dear son! Lo! Though it be but the weight of a grain of mustard, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Lo! Allah is Subtle, Aware.*

Furthermore the knowledge of Allah encompasses not only what we discern as being possible but also that which is itself essential or impossible. The Qur'an says:

اِنَّ اللّٰهَ بِكُلِّ شَىْءٍ عَلِيْمٌ

*And Allah is Aware of all things.*

**5. Attribute of intention and will:**

Allah possesses the attribute of intention and will. Anything which comes into existence or becomes extinct at a specific time and in a particular way is all because Allah willed it so. The proof is that this universe, with its intricate systems, the study of which astonishes and bewilders the thinkers, could not have occurred haphazardly and without the will of some high intellect, possesseing unlimited knowledge. Involuntary tremors of the hands certainly do not produce any praise-worthy piece of art.

Whatever Allah wills happens and what he does not will does not happen. It is not possible that a thing which Allah wills to happen may not happen. Allah describes Himself in the Qur'an as:

فَعَّالٌ لِّمَا يُرِيْدُ(سوره بروج:16)

*Doer of what He wills.*

The wills and intentions of all angels, devils, jinns and humans, are created by Allah and are subservient to His will. The Qur'an says:–

وَمَا تَشَاءُوْنَ اِلَّا اَنْ يَّشَاءَ اللّٰهُ رَبُّ الْعَالَمِيْنَ (سوره تكوير:29)

*And you do not will, unless Allah, the Lord of Creation, wills.*

Someone can raise an objection that when Allah wills a man to adopt a certain will it is certain that he will do so. Then if the will of a man is evil it would follow that the will of Allah was also evil because He had willed him to will so.

The answer is that the will of God comprises of thousands of wisdoms and considerations because He is All-wise, and no action of the All-wise can be devoid of wisdom, whereas the action of man can be without any wisdom and therefore be evil.

Here another doubt arises that when the wills of the humans are subservient to Allah's will it leads to fatalism. The answer is that God wills that when an idea of doing a deed gets into a man's head he should, with his own free will, voluntarily turn it into a firm resolution to act and direct his energy towards it. Every man's intuition is a sufficient testimony of his free will because he finds himself free and not bound in doing or not doing his deeds.

**6. Attribute of speech:**

Allah has the attribute of speech from eternity. However His speech is not like ours. The Qur'an testifies thus

يا موسى انى اصطفيتك على الناس برسلتى وبكلامى

**(سوره اعراف: 144)**

*O Musa (Moses)! I have chosen you over mankind for My message and for My speech (unto you).*

منهم من كلم الله ورفع بعضهم درجت **(سوره بقره:253)**

*Of whom there are some to whom Allah spoke, while some of them He exalted (above others) in degree.*

**وَقُلْنَا يٰاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ (سوره بقره:35)**

*And We said: O Adam! Dwell you and your wife in the heaven.*

According to Ahl-al-Haqq (اهل الحق), the scholars of right path) that speech which is the attribute of Allah is not composed of letters and voice. It is His internal speech and is called Kalām-nafsi (الکلام النفسی). The speech is actually the subject matter which is present in the minds of the people. In this regard the Arab poet Akhtal says:

ان الکلام لفی الفواد وانما جعل اللسان علی الفواد دلیلا

Indeed speech is in the heart (or mind) and the tongue serves only as an interpreter of the heart (or mind).

We interpret that which is in our hearts at times with our vocal speech, at others by writing, and still at others by gesture. For our vocal speech we depend upon words, letters and voices. But Allah is free of any such dependency, and unlike us He does not speak with letters and voices.

When Allah speaks to someone, He speaks as he spoke to Moses (عليه السلام)

**يٰمُوْسٰی اِنِّیْ اَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ اِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًیo وَاَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوْحٰی o اِنَّنِیْ اَنَا اللّٰهُ لَا اِلٰهَ اِلَّا اَنَا فَاعْبُدْنِیْ وَاَقِمِ الصَّلٰوةَ لِذِكْرِیْ o اِنَّ السَّاعَةَ اٰتِيَةٌ اَكَادُ اُخْفِيْهَا لِتُجْزٰی كُلُّ نَفْسٍ بِمَا تَسْعٰیo فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوٰهُ فَتَرْدٰیo وَمَا تِلْكَ بِيَمِيْنِكَ يٰمُوْسٰیo**

**(سوره طٰهٰ:13,14)**

*O Moses!*

*Lo! I,even I,am your Lord. So take off your shoes, for lo! you are in the holy valley of Tuwa.*

*And I have chosen you, so hearken to that which is inspired.*

*Lo! I,even I,am Allah. There is no God save Me. So serve Me and establish worship for My remembrance.*

*Lo! the Hour is surely coming. But I will keep it hidden, so that every soul may be rewarded for that which it strives.*

*Therefore, let not him turn you aside from (the thought of) it who does not believe in it but follows his own desire, lest you perish.*

*And what is in your right hand, O Moses?*

There are a few things which need to be taken into consideration:−

**1.** Imam Ash'ari and Imam Maturidi both say that kalām-nafsi (internal speech) of Allah can be heard even though it is contrary to the norm.

**2.** When Allah spoke to Moses عليه السلام, Imam Ash'ari holds that Moses heard Allah's kalam-nafsi (internal speech) itself, whereas Imam Maturidi says that he heard a voice interpreting Allah's kalam-nafsi.

**3.** Moses عليه السلام is called Kalim-ullah because Allah spoke to him without the medium of an angel or a script.

**4.** Allah's speech is of two types:

**i.** that which comprises of injunctions and prohibitions like the speech that is present in the Books of God. It is ever-existing and ever-ancient (قديم) from infinite times.

ii. that which occurred with e.g. Moses عليه السلام at a prescribed time.

Imam Ash'ari رحمه الله says that the second type is also ever existent and ever-ancient (قديم) and because of it Allah is Ever-speaking (متكلم). But when the specific addressee comes into existence and reaches a particular state this speech gets associated with him. Thus when Moses عليه السلام attained existence and reached a particular place, the eternal speech got associated with him.

Most Maturidis say that it is stated in the Quran

وَكَلَّمَ اللّٰهُ مُوْسٰى تَكْلِيْمًا (سوره نساء:164)

*And Allah spoke directly to Moses.*

and taklīm (to speak) is applied only when one addresses and the other listens. Therefore, although the second type of speech is ever-existent too, but the word Mutakallim (متكلم, speaker) will be applicable for Allah only when Musa عليه السلام was addressed and he listened.



## The Qur'an

The Qur'an is also the internal speech and kalam-nafsi of Allah, but since man in his reciting and listening is dependent on words and voices Allah clothed His kalam-nafsi in the form of words and letters so that all humans may be able to recite and listen to it.

Shaikh Ahmad Sirhindi رحمه الله wrote:

The Qur'an is the kalam (speech) of Allah, which He has clothed in words and sounds and revealed to our Holy Prophet (ﷺ) By it He addressed the human beings with His injunctions and prohibitions. We interpret our internal

hidden speech through the medium of our tongues by clothing it with words and voices and thereby express our hidden ideas and objectives. Allah, merely with His power and without needing and using a physical tongue, clothed His kalām-nafsi (internal speech) with His kalam-lafzi (verbal speech). He gave it words and sounds of His own selection, and revealed it to His prophet. In this way He expressed His injunctions and prohibitions. Hence calling both types of kalam (nafsi and lafzi) as kalam-ullah (speech of Allah) is literal and not metaphorical.

In short, the word kalām ilahi (divine speech) is used in following two different meanings:

**1.** That wich is the eternal and ever lasting attribute of Allah i.e. His kalām-nafsi.

**2.** That which is in the form of words selected by Allah, and which clothes His kalam-nafsi i.e. His kalām lafzi.

Thus we can say that Qur'an is the name for both its words and meanings.

However the recitation, listening and calligraphy of Qur'an are originated (haadith, حادث) and created because these are the words and signs which are used by man, and are all haadith (حادث) and created.

**7. Attribute of Power:**

**1.** Allah is Omnipotent. Nothing is beyond His power and ability and there is no question of any inability or weakness in Him. He can render existing things extinct and vice versa. The Qur'an says,

إِنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ

*Verily Allah has power over every thing.*

**2.** Allah's power is concerned with only those things which have the possibility of existence and non-existence (ممکنات). Those things whose existence is rationally essential (واجبات) or is impossible (محال), they do not accept the influence of His power, not because His power has any deficiency, but because they themselves lack the capability of accepting its influence. Consider a being whose existence is supposed to be essential. If it accepts the influence of the power of another and gets extinct it is a sure proof that its existence was not essential.

Similarly the divine power has no concern with the divine Being or His attributes because their existence is essential too and they are not influenced by the divine power and cannot be annihilated. This is the answer to the question that can God make extinct His own self or any of His attributes?

Similarly those things which are rationally impossible and their non-existence is essential e.g. the simultaneous existence and extinction of an object. They also do not accept the influence of the divine power.

A physical example, which illustrates this fact, is that of a special variety of marble which remains cold even in the burning sun. The sun has the power to make things hot, but since, this marble does not have the ability to get hot it does not accept the influence of the heating power of the sun.

Thus in the above mentioned verse the word شئ(thing) means only those things which are capable of accepting the effects of divine power.

It is a disrespect to state that Allah has no power over the essential and impossible things. Instead it should be said that these things are not able to accept the effect of divine power. The reason is that respect of the Almighty is mandatory and, therefore, one has to abstain from describing Him in a manner which ascribes some deficiency towards Him.

Ignoble actions, like going contrary to one's own promise or threat, and narrating the untrue, are amongst the possible things. Hence Allah has the power to go against His promise and threat and to narrate the untrue, but Allah never does so and will never do so.

An example is that in the Qur'an, Allah has stated that Pharaoh (فرعون), Haman (هامان) and Abu Lahab (ابولهب) are destined for the fire of Hell. This statement is definite and Allah will never go against His words, but this does not imply that Allah is devoid of power and authority of forgiving them and letting them go to Paradise. He certainly has the power to enter them into Paradise if He wills, although He shall never will it. So the Qur'an says

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَٰكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (سوره سجده:13)

*And if We had so willed, We could have given every soul its guidance, but the word from Me (concerning eveil-doers) took effect that I will fill hell with jinn and mankind together."*

The word which took effect was said in reply to Iblīs (satan) when he said:

لَاُغْوِيَنَّهُمْ اَجْمَعِيْنَ o اِلَّا عِبادَكَ مِنْهُمُ الْمُخْلَصِيْنَ

**(سورہ حجر:40 ,39)**

*I shall mislead them every one, save such of them as are Your perfectly devoted slaves.*

The reply from Allah was:

قَالَ فَالْحَقُّ وَ الْحَقَّ اَقُوْلُ o لَا مْلَئَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ اَجْمَعِيْنَ **(سورہ ص: 85 ,84)**

*He said: The truth is, and the truth I speak. That I shall fill Hell with you and with such of them who follow you, together.*

Despite His statement that He will fill the Hell with jinn and mankind, Allah says,

وَلَوْ شِئْنَا لَاٰتَيْنَا كُلَّ نَفْسٍ هُدٰهَا **(سورہ سجدہ:13)**

*And if We had so willed, We could have given every soul its guidance.*

From this verse it is clear that if Allah wills He can make all men the believers and then enter them the Paradise. Thus it is understood that Allah has the power to go contrary to His threat, although He will not do so.

Following are the explicit proofs on that the above-mentioned unbefitting things are not impossible.

**1.** The Qur'an says that Isa (Jesus عليه السلام) will say on the day of Qiyamah:–

اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ وَاِنْ تَغْفِرْلَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ

**(سورہ مائدہ: 118)**

*If You punish them, lo! they are Your slaves, and if You forgive them (lo! they are Your slaves) Lo! You, only You are the Mighty, the Wise.*

It means that if You punish them for their shirk (شرك polytheism) and evil beliefs You have the authority to do so because they are Your slaves and You are their Master and Owner, and the master has every right to punish his slaves for their ill-deeds. And if you forgive them still You have the authority to do so because You are Omnipotent and You can forgive. You are Wise too, therefore, Your forgiveness will be in conformity with Your wisdom and will be free from ugliness.

Moreover, Allah mentioned His code in the Qur'an thus

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ (سوره نساء:**48**)

*Lo! Allah does not forgive that a partner should be ascribed to Him.*

Inspite of it Isa (Jesus عليه السلام) will request Allah that if You forgive these mushriks (polytheists) against Your code, You have the authority to do so because You have the power to do all things including forgiving them.

Commenting on this verse Baidhawi رحمه الله writes,

وعدم غفران المشرك متقضى الوعيد فلا امتناع فيه لذاته ۔

Allah will never forgive polytheists (مشرك). It will be because of His threat and not because pardoning them is impossible for Him.

**2.** It is stated in Sharh Mawāqif:

لایقال انه یستلزم جوازهما وهو ایضا محال لانا نقول استحالته ممنوعة کیف وهما من الممکنات التی تشملها قدرته تعالٰی۔

It is not correct to say that the possibility of Allah forgiving a polytheist leads to the possibility of Allah

oppressing and speaking untrue whereas they are impossible. The reason is that their impossibility is not acceptable because oppressing and speaking untrue are those possibilities which are under the power of Allah.

## An objection:

Going contrary to His threat is a matter of forgiveness and mercy which is not unbecoming. However, as far as going against a promise, committing oppression or telling a lie are surely so, and cannot be attributed to Allah. Thus He has no power and authority over them.

## Answer:

In a hadith the Holy Prophet ﷺ narrated that Allah says,

یا عبادی انی حرمت الظلم علی نفسی

O My slaves, indeed I have prohibited oppression for Myself.

This He said as a praise for Himself, and praise is deserved on a voluntary deed, i.e. one which a pesson has the power of both doing it and not doing it. If Allah did not have the power of oppressing he would not have praised himself for going against it. Thus the fact is that Allah has the power and ability to do the above mentioned unbecoming things, but He never does them and will never do them. This is the belief of Ahl-Sunnah and has been expressed in Musāmarah, a book on Islamic creed, as follows

اما ثبوتها ای القدرة علی ماذکر تم الامتناع عم متعلقها اختیارا فھو

بمذهب الاشعرية اليق

The belief of Asha'irah (Ahl Sunnah) is that Allah has the ability to do the above mentioned (unbecoming deeds) but He, with His authority, never does them.

## 8. Attribute of Takwīn (genesis)

According to Imam Maturidi ﵀ this attribute is also ever-existing and ever-ancient (قديم). The influence of this attribute is that when the time, specified in the eternal knowledge of Allah, for the existence of an object arrives, Allah through this attribute brings that object into existence.

Creating an object, providing sustenance to living beings, giving shapes and forms to both living and non-living creation and giving life and death are all manifestations of this attribute.

Imam Ash'ari ﵀ does not consider takwīn as an independent and permanent attribute, rather he considers takwīn and its corollaries as manifestations of the attribute of divine power.

## Relation of existence of objects with the word 'Kun'

The Qur'an says:

اِنَّمَا اَمْرُهٗۤ اِذَاۤ اَرَادَ شَيْـًٔا اَنْ يَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ (سوره يٰسين:82)

*But His command, when He intends a thing, is only that he says to it Be! And it is.*

**1.** Imam Ash'ari ﵀ says that the existence of objects is related with God's eternal speech and the word 'kun' كُنْ is

just to indicate it.

**2.** Imam Maturidi ﷬ says that this word is just to depict that because of the perfect attribute of power the object comes into existence immediately and in no time. In short it is a mere reflection of Allah's power and glory and not the utterance of this word.

**3.** Fakhrul-islam Bazdawi ﷬ says that the existence of objects is effected through takwīn and the utterance of the word kun, but this utterance is not like that of the human beings. Only Allah knows its actual reality.



## Possibilities, their characteristics and their effects are all creations of Allah

In the Qur'an Allah says about Himself:–

خَالِقُ كُلِّ شَىْءٍ

*The Creator of everything.*

Therefore, every possible thing, whether it is on the earth or in the heavens, whether it is an atom or a star and whether it is beneficial or harmful, it comes into existence by the creation of Allah. Similarly the characteristics, qualities and effects of created objects are also by His creation. If an object has a hot or cold temperament (مزاج) it is because of His creating it so. Just as the existence of fire and water are because of His creating, similarly the heat of fire and coolness of water are also His creation. Nothing in the universe has spontaneous existence.

Just as Allah created all things and their characteristics, similarly He can make them extinct whenever He wills. He can take away the heat from the

fire and thus make it cool and peaceful as He did for Ibrahim عليه السلام.

قُلْنَا يٰنَارُ كُوْنِیْ بَرْدًا وَّسَلٰمًا عَلٰٓی اِبْرٰهِيْمَ (سوره انبياء:69)

*We said: O fire, be coolness and peace for Ibrahim.*

Not only the existence, but also the survival of objects and their characteristics is dependent on the attributes of Allah. Whenever He wills He can make them extinct.

He is the One who created causes and their effects. A thing does not become a cause or an effect spontaneously or by itself. It is only by the will of Allah. And whenever He wills He can remove the effect from a cause and create an effect without a cause.



## Allah is the Creator of all human deeds

The deeds of the human beings whether good or evil, are all Allah's creation and subject to His will. He is pleased with good deeds and displeased with evil deeds. This is explained by the fact that a human deed is dependent on the following:

**1.** The relevant limbs are in order and be intact.

**2.** Man directs his energy and power towards the deed.

**3.** Allah's act of creation.

The Qur'an says:

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا (سوره بقره:286)

*Allah burdens not a soul beyond its capacity.*

Therefore, Allah does not burden the man with what is beyond his power and potency whether:

**i.** it may be impossible in itself, like commanding him to combine the two opposites e.g. to sit down and stand

up at one and the same time.

**ii.** it may be possible in itself but the man may not have the power to do it easily e.g. commanding a man with an amputated leg to pray while standing.

## The two meanings of power and ability

**1.** Soundness of limbs and existence of the other necessary means.

On the basis of this meaning man is burdened with the commandments of God. A person who does not have the limbs or other means necessary for performing a particular commandment is considered not having the ability to perform that deed. A person who has the limbs and other prerequisite abilities sound and intact is said to have the ability to perform that deed.

The Qur'an states

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

(سوره آل عمران:97)

*And pilgrimage to the House is a duty to Allah for mankind, for whom who can find a way towards it.*

**2.** Allah has instilled in man the power and ability to perform deeds. Man is cognisant of this power and ability through his intuition. Even before executing a deed man knows that he can move his limbs. It is due to this power and ability that a paralysed man, forgetting his illness, tries to get up from his bed. All human deeds, whether good or evil, are associated with this ability. Imam Abu Hanifa ﷵ writes,

ان القدرة صالحة للضدين عند ابى حنيفة حتى ان القدرة المصروفة الى

الكفر هى بعينها القدرة التى تصرف الى الايمان لا اختلاف الا فى التعلق وهو لا يوجب الاختلاف فى نفس القدرة فالكافر قادر على الايمان المكلف به الا انه صرف قدرته الى الكفر و ضيع باختياره صرفها الى الايمان فاستحق الذم و العقاب من هذا الباب (شرح الفقه الاكبر)

*That power which is utilized in doing kufr is the very power which could be utilized in making Iman. It is just the same power but the difference comes from where it is used i.e. for a good deed or for an evil deed. Thus a muslim and a kafir both have the same type of power, but the difference between the two is that a kafir utilises that power in kufr and disobedience at the expense of iman and obedience and therefore deserves chastisement and punishment.*

However, man's power, in its both meanings, is not sufficient to bring about the existence of deeds.

The fact is that when one resolves to do a deed his only contribution to its existence is that he directs his energy and power to use his limbs. This is called man's kasb. When this is done, Allah creates that deed. It is stated in the Qur'an,

وَاللّٰهُ خَلَقَكُمْ وَمَا تَعْمَلُوْنَ (سوره صافات: 96)

*Allah has created you and that which you do.*

The Mutazilas were of the view that man himself is the creator of his deeds and actions. But the above mentioned verse proves this view to be false.

## Human deeds, good and evil, are all subject to Allah's will

It has been proved above that Allah is the Creator of

all human deeds, whether good or evil. Creation needs will and ability. Hence all human deeds, good and evil, are subject to Allah's willing them.

The Mutazila claim that creation of evil is itself evil and Allah does not will evil.

Ahl-Sunnah say that God's willing an evil and creating it is not itself an evil, because there is a great wisdom behind it. A man committing an evil deed is evil because his purpose behind it is evil. This fact is explained in an example.

**A,** for no reason, oppressed **B** who had at some time oppressed **C.** At that time C was too weak to take revenge from B. Now it was Allah's will firstly that A should oppress B so that B gets the punishment for his previous guilt, and secondly that A should later on repent for his oppression and enjoy the reward for that.



## The Quran bears a testimony to Allah willing evil:

وَمَنْ يُّرِدْ اَنْ يُّضِلَّهٗ يَجْعَلْ صَدْرَهٗ ضَيِّقًا حَرَجًا (سوره انعام: **125**)

*And whomsoever it is His will to send astray, He makes his bosom close and narrow.*

Since in the mankind kufr (disbelief) and other evil deeds are far more numerous than the deeds of imaan and righteousness, Mutazila's belief leads to two false consequences:

**1.** that majority of the human deeds are contrary to and in conflict with the will of Allah.

**2.** that Allah is unable to get His will implemented.

These consequences can never be true because:

**i,** whatever Allah wills there is nothing to hinder its occurrence.

اِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيْدُ (سوره هود:107)

*Lo! your Lord is the Doer of what He wills.*

**ii,** It has been proved that Allah is free from deficiencies and inabilities. Amr bin Ubaid, of the earlier Mutazila, confessed that a fire-worshipper once made him dumb-founded with his reply. He narrated that a fire-worshipper was with him on a sea-voyage. He asked him the reason for not accepting Islam. The fire worshipper, pointing towards the belief of the Mutazila, replied that Allah had not willed his Islam. This reply implied that Islam was an evil and Allah had not willed it for him.

Amr said, "Allah wills your Islam but the Devil has got strong hold over you." At this the fire-worshipper replied, "Then I must be with the stronger side. "He meant that when the Devil does not let God's will to be implemented it proves that he is more powerful than God.

It was due to the false belief of Amr bin Ubaid that the fire-worshipper over-came him. It has been reported that as a result of this conversation Amr bin Ubaid abandoned the creed of Mutazila and adopted that of Ahl-sunnah.

Ahl-sunnah hold that Allah wills kufr (disbelief) of a kafir and fisq (disobedience) of a fasiq but He wills also that they adopt them with their own free will. Man's intuition is a convincing proof on his free will and inspite of Allah's will he does not feel himself being forced to

adopt any good or evil.

## One must be respectful in attributing things to Allah:

It is a disrespect to attribute only evil to Allah. Therefore, it is not allowed to call Him the Creator of evil (خالق الشر) or the Creator of filth and swine (خالق القاذورات والخنازير)

The issue of respect and disrespect can be easily understood with an example. A person's father is also his mother's husband. When introducing his father to someone the respectful way is to say that he is his father and it is a disrespect to say that he is his mother's husband although it is true in fact.

## Nothing is primordially eternal except Allah and His basic Attributes

Some philosophers claim that matter is also primordially eternal and ever-existent. It is just a fallacy. Initially there was nothing except Allah. He created the matter and the universe and gave them existence after nothingness.

## Relation of the universe with Allah:

Shah Ismail Shaheed m described the subject in his book Abaqat(عبقات), which is in Arabic. Munazir Ahsan Gilani ﷺ simplified it in his book Ad-deen-ul-qayyim (الدين القيم) which is in Urdu. It is as follows.

The Muslim philosophers and sufis (mystics) are of the view that when a man perceives a thing through his

senses, he attains an ability to create it in his mind with his imaginative power.

Ibn Arabi stated in his book al-Futuhat al-Makkiya (الفتوحات المكيه)

بالوهم يخلق كل انسان فی قوة خياله مالا وجود له الا فيها

With his imagination man can create in his mind those things which he has perceived and are stored in his subconscious.

We call it, metaphorically, the creative process of man.

When a person intends to create a particular mosque in his mind, he first of all brings it into his mind and secondly gets completely absorbed in imagining it. As a result the mosque appears to be present before him. It is just like a dream in which the sleeping man's mind, while it is completely cut off from external perceptions, is totally absorbed in viewing things which are present in his subconscious.



The relations which a man has with his imaginary creation are similiar to those which Allah has with universe.

## Relation 1:

Man has no matter in his mind. He has in it only the percepts. With his will and imagination he gives those percepts an existence in his field of imagination and thus creates them. In the same way there was initially no matter. Allah, merely with His will and power, created the universe. The Quran describes it.

**بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ (سوره البقره:117)**

*The Originator of the heavens and the earth.*

The Holy Prophet ﷺ stated.

كان اللّٰه ولم يكن معه شیء

*Initially there was only Allah and nothing besides Him.*

## Relation 2:

To annihilate his imaginary creation man needs nothing more than just deviating his attention which takes no time. Its destruction leaves no residue. The same is the case with Allah. The Quran says;

**وَمَا اَمْرُ السَّاعَةِ اِلَّا كَلَمْحِ الْبَصَرِ اَوْ هُوَ اَقْرَبُ (سوره نحل: 77)**

*And the matter of the Hour (of Doom) is but as a twinkling of the eye, or it is nearer still.*

## Relation 3:

Man's imaginary creation requires his constant concentration for its survival. Even with a little doze it remains no more. Similarly Allah did not only create the universe but He constantly maintains it. If He diverts His attention from the universe it will immediately become extinct. The Quran says,

**اَللّٰهُ لَا اِلٰـهَ اِلَّا هُوَ الْحَىُّ الْقَيُّوْمُ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ**

**(سوره بقره: 255)**

*Allah! There is no God save Him, the Alive, the Sustainer. Neither slumber nor sleep overtakes him.*

## Relation 4:

If Zayd creates an imaginary mosque in his mind, neither Zayd turns into that mosque nor mosque changes into Zayd.

Similarly when Allah created the universe neither Allah turned into it nor it turned into Allah.

## Relation 5:

Just as the existence of the imaginary mosque in Zayd's mind is not apart from Zayd's existence and will, similarly the existence of the universe is not apart from the existence and will of Allah.

## Relation 6:

Zayd finds himself near each and every part of his imaginary mosque and does not find himself absent from its internal and external sides too. The Quran states the same about Allah,

*i.* هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ (سوره حديد:3)

*He is the First and the Last, and the Outward and the Inward.*

*ii.* الرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى (سوره طٰهٰ:5)

*The Beneficent One, Who is established on the Throne.*

*iii.* نَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ (سوره ق: 16)

*We are nearer to him than his jugular vein.*

*iv.* وَهُوَ مَعَكُمْ اَيْنَمَا كُنْتُمْ (سوره حديد: 4)

*And He is with you wheresoever you may be.*

## Relation 7:

A mosque is a huge building. When Zayd creates it in his mind he does so with all its expanse. Still Zayd encompasses its each and every part. The Quran describes the same about Allah,

اِنَّهٗ بِکُلِّ شَیْءٍ مُّحِیْطٌ (سورہ حم سجدہ: 54)

*He encompasses all things.*

## Relation 8:

When Zayd creates a mosque in his mind no other's intention can move it or replace it. Every part and aspect of Zayd's creation is subject only to his will. The same is true about Allah and His creation.

اِنْ یَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَـهٗ اِلَّا هُوَوَاِنْ یُّرِدْكَ بِخَیْرٍ فَلَا رَادَّ لِفَضْلِهٖ

(سورہ یونس: 107)

*If Allah afflict you with some harm, there is none who can remove it save Him; and if He desire good for you, there is none who can repel His bounty.*

## Relation 9:

Zayd surrounds his created mosque not from a particular direction but from all directions. The same is true with Allah and the Quran says,

اَیْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ

*To which ever direction you turn, there is Allah's countenance.*

## The Intricate Attributes of Allah

In the Quran the words یَدٌ (yad, Hand), وَجْه (wajh, Face) ساق (saaq: Shin) and اِسْتَوٰی عَلَی الْعَرْشِ (established on the Throne) have been used for Allah. Since their actual meanings and forms are not described they are called intricate (متشابهات firmly concealed). It is mandatory to have faith in them that whatever Allah means by them is right.

Imam Abu Hasan Ash'ari ﵀ and some others are of the view that these are from amongst the attributes of Allah and therefore, they name them 'intricate attributes.'

Others of the Ahl-sunnah say that since their meanings are not known they do not deserve to be called attributes. They name them just intricates(المتشابهات).

The Mutazila claim that it is a must to do taweel (interpretation) i.e. to forego their literal meanings and to give them some suitable metaphorical meanings. Thus it is necessary that يد (Hand) stands for Allah's power and possession, and وجه (Face) stands for the Divine Being.

Their argument is that these Quranic words cannot be meaningless. They must have meanings either literal or metaphorical. But their literal meanings are applicable only on the creation, and to apply them to Allah implies resemblance between Allah and His creation whereas the Quran negates it,

**لَيۡسَ كَمِثۡلِهٖ شَیۡءٌ (سورہ شوریٰ:11)**

*Nothing is like Him.*

Thus it is indispensable to adopt some metaphorical meaning.

Mutazila's claim and their arguments are both false. The reason is that we know very little about the Attributes of Allah, and it is possible that some Attributes of Allah may be intricate for us i.e. their meanings be firmly concealed and unknown. Therefore the Ahl-sunnah believe that Allah has a Face and a Hand, but they are as is appropriate for Him, and are totally unlike those of the creation. Their exact reality is beyond the scope of human

intellect and comprehension, and only Allah knows their real meanings.

Imam Abu Hanifa ﵁ stated in his book al Fiqh-al Akbar (الفقه الاكبر):

فما ذكر الله تعالى فى القرآن من ذكر الوجه واليد والنفس والعين فهو له صفات ولا يقال ان يده قدرته او نعمته لان فيه ابطال الصفة وهو قول اهل القدر والاعتزال ولكن يده صفته بلا كيف

That which Allah has mentioned in the Quran as His Face, Hand, Soul and Eye are actually His permanent and separate attributes. It is incorrect to say that His Hand means His power because to denote it the word power itself has been used. While considering the possibility of the Face and the Hand etc, being seperate attributes, it is not fair to negate them and use them in far-off meanings.

A deviant sect, called Mujassima, avers that Allah has a Hand, a Face and a Shin (ساق) similar to those of the human beings, and He sits on His Throne (العرش) just as a human king sits on his throne. This sect has completely forsaken the above mentioned statement of the Quran.

# The Beautiful Names of Allah

(الاسماء الحسنٰی)

Names are of two types: personal (ذاتی) and descriptive (صفاتی). For example Zayd is the personal name of a man which denotes his person. If he is a man of learning and knowledge he is also called an ālim or a scholar, and if he has a good intellect he is also called an intellectual or hakeem. These are his descriptive names which denote his qualities.

Similarly the names of Allah are of same two types.

**i.** His personal name is Allah.

**ii.** His descriptive names are His all other names.

## Instructions regarding descriptive names of Allah:

**i.** It is permitted to use those names which are mentioned in the Quran and Hadith, both as a noun and as an adjective.

**ii.** The names which are not mentioned in the Quran and Hadith, like Qadeem (primordially ancient) and Wajib-ul-wujud(He whose existence is necessary), about them:

**a.** Imam Abul Hasan Ash'ari ﵀ says that they cannot be used either as a noun when addressing Him like O' Qadeem or as an adjective like Allah is Qadeem.

**b.** Imam Ghazali ﵀ and Imam Razi ﵀ say that they should not be used as a noun but can be used as an adjective.

**iii.** Those names which are used by the non-Muslims for God, like Jehovah by the Jews or Permeshwar by the Hindus, and their exact meanings are unknown, one should neither use them nor show disrespect to them.

## Use of personal names of Allah:

The personal names of Allah, in whatever language they may be, can be used freely e.g. God in English and Khuda in Urdu and Persian. The instructions mentioned for descriptive names of Allah, do not apply on His personal names.

## List of the names of Allah

The descriptive names of Allah are countless. The **99** names, enumerated in Hadith, are the basis of all of Allah's attributes. These are:

**1.** اَللّٰہُ (Allah): It is the personal name of God and is specific for Him only.

**2.** اَلرَّحْمٰنُ (Ar-Rahman): The Beneficient.

**3.** اَلرَّحِیْمُ (Ar-Rahim): The Merciful.

**4.** اَلْمَلِكُ (Al-Malik): The Sovereign Lord who has absolute authority to do and manage what He wills.

**5.** اَلْقُدُّوس (Al-Quddus): The Holy One who is free from all blemishes.

**6.** اَلسَّلَامُ (Al-Salam): (He who gives) the Peace.

**7.** اَلْمُؤْمِنُ (Al - Mumin): He who creates means of peace and provides peace and saftey.

**8.** اَلْمُهَيْمِنُ (Al-Muhaimin): The Guardian of all.

**9.** اَلْعَزِيْزُ (Al-Aziz): The Al-mighty.

**10.** اَلْجَبَّارُ (Al-Jabbar):

(i) The Compeller.

(ii) He who repairs the broken and corrects the spoiled by sheer virtue of force.

**11.** اَلْمُتَكَبِّرُ (Al-Mutakabbir): The Greatest and most Superb.

**12.** اَلْخَالِقُ (Al-Khaliq): The Creator of all things.

**13.** اَلْبَارِئُ (Al-Bāri): He who shapes out of nothing.

**14.** اَلْمُصَوِّر (Al-Mussawwir): The Fashioner.

**15.** اَلْغَفَّارُ (Al-Ghaffar): The great Forgiver.

**16.** اَلْقَهَّار (Al-Qahhar): The Overwhelming.

**17.** اَلْوَهَّاب (Al-Wahhab): The Bestower of all things, without any motive of reward.

**18.** اَلرَّزَّاقُ (Al-Razzaq): The Provider of Sustenance.

**19.** اَلْفَتَّاحُ (Al-Fattah):

(i) The Opener of the stores of all things like food, health and knowledge.

(ii) He who solves all problems.

**20.** اَلْعَلِيْمُ (Al-Aleem): The All knowing.

**21.** اَلْقَابِض (Al-Qabidh): He who constricts the sustenance.

**22.** اَلْبَاسِطُ (Al-Basit): He who expands the sustenance.

**23.** اَلْخَافِض (Al-Khafidh): The Debasing.

**24.** اَلرَّافِعُ (Al-Rafe): The Exalting.

**25.** اَلْمُعِزُّ (Al-Muiz): He who gives honour and dignity.

**26.** اَلْمُذِلُّ (Al-Muzil): He who gives disgrace.

**27.** اَلسَّمِيْعُ (As-Sami): The All-hearing.

**28.** اَلْبَصِيْرُ (Al-Basir): The All-seeing.

**29.** اَلْحَكَمُ (Al-Hakam): He who gives whatever rulings He wills.

**30.** اَلْعَدْلُ (Al-Adl): The Just.

**31.** اَللَّطِيُف (Al-Latif):

(i) He who perceives the most minute and hidden things.

(ii) The most kind.

**32.** اَلْخَبِيْرُ (Al-Khabir): The All-informed.

**33.** اَلْحَلِيُم (Al-Halim): The most Forbearing.

**34.** اَلْعَظِيُم (Al-Azim): The most Magnificent.

**35.** اَلْغَفُوْرُ (Al-Ghafur): The Forgiver.

**36.** اَلشَّكُوْر (Ash-Shakur): The Responsive.

**37.** اَلْعَلِىُّ (Al-Ali): Most Exalted.

**38.** اَلْكَبِيُر (Al-Kabir): The Great.

**39.** اَلْحَفِيُظ (Al-Hafeez): The Protector.

**40.** اَلْمُقِيُتُ (Al-Muqit): The Bestower of Sustenance and strength to all.

**41.** اَلْحَسِيُب (Al-Hasib): He who suffices for all.

**42.** اَلْجَلِيُلُ (Al-Jalil): The Glorious

**43.** اَلْكَرِيُمُ (Al-Karim): The Noble.

**44.** اَلرَّقِيُبُ (Al-Raqib): Ever-Vigilant.

**45.** اَلْمُجِيُب (Al-Mujib): He who answers when called upon.

**46.** اَلْوَاسِعُ (Al-Wa'se): He who has expansive attributes.

**47.** اَلْحَكِيُم (Al-Hakim): The most wise.

**48.** اَلْوَدُوْدُ (Al-wadud): The most loving.

**49.** اَلْمَجِيُد (Al-Majeed): The most glorious.

**50.** اَلْبَاعِثُ (Al-Ba'ith): The Resurrector.

**51.** اَلشَّهِيُدُ (Ash-Shaheed): Omnipresent and All-witnessing.

**52.** اَلْحَقُّ (Al-Haq): The Real and Established.

**53.** اَلْوَكِيُل (Al-Wakil): The Trustee.

**54.** اَلْقَوِیُّ (Al-Qawi): The Strong.

**55.** اَلْمَتِیْنُ (Al-Matīn): The Strongest.

**56.** اَلْوَلِیُّ (Al-Wali): (i) The Helper
(ii) The Friend

**57.** اَلْحَمِیْدُ (Al-Hameed): The Praiseworthy.

**58.** اَلْمُحْصِی (Al-Muh'si): He who keeps in His count.

**59.** اَلْمُبْدِئُ (Al-Mubdi): The Originator.

**60.** اَلْمُعِیْدُ (Al-Mueed): The Repetitor who will repeat the creation of mankind after making it extinct.

**61.** اَلْمُحْیِی (Al-Muhyi): The Giver of life.

**62.** اَلْمُمِیْتُ (Al-Mumeet): The Giver of death.

**63.** اَلْحَیُّ (Al-Hayy): The living.

**64.** اَلْقَیُّوْمُ (Al-Qayyum): The Sustainer.

**65.** اَلوَاجِدُ (Al-Wajid): The Finder of what He wills.

**66.** اَلْمَاجِدُ (Al-Majid): The Glorious.

**67.** اَلْوَاحِدُ (Al-Wahid): The One.

**68.** اَلْاَحَدُ (Al-Ahad): The Unique in essence and attributes.

**69.** اَلصَّمَدُ (Al-Samad): He who is Besought of all.

**70.** اَلْقَادِرُ (Al-Qādir): The Omnipotent.

**71.** اَلْمُقْتَدِرُ (Al-Muqtadir): All Powerful by Himself.

**72.** اَلْمُقَدِّمُ (Al-Muqaddim): He who brings forth.

**73.** اَلْمُؤَخِّرُ (Al-Muakh'khir): He who leaves behind.

**74.** اَ لْاَوَّلُ (Al-Awwal): The Very First. Nothing was prior to Him.

**75.** اَ لْاٰخِرُ (Al-A'khir): The Very Last. He will exist when no one remains.

**76.** اَلظَّاهِرُ (Az-Zahir): The Manifest. This is because every particle of the universe is a creation of God and is a clear proof on His existence.

**77.** اَلْبَاطِنُ (Al-Bātin): The Most Inward and Hidden. No intellect can know the reality of His Being or His attributes.

**78.** اَلْوَالِیُ (Al-Wāli):

(i) The Doer

(ii) The Owner

(iii) The Administrator.

**79.** اَلْمُتَعَالِی (Al-Muta'ali): The Most superior.

**80.** اَلْبَـــرُّ (Al-Barr): He who treats well.

**81.** اَلـتَّـــوَّابُ (At-Tawwab):He who perpetnally accepts repentance and pays full attention.

**82.** اَلْمُنْتَقِمُ (Al-Muntaqim): The Avenger against the rebellious.

**83.** اَلْعَفُوُّ (Al-Afuw): He who forgives and erases the effects of sins.

**84.** اَلرَّءُوْفُ (Ar-Rauf): The Most Kind.

**85.** مَالِكُ الْمُلْكِ (Mālik-ul-mulk): The Owner of His sovereignty.

**86.** ذُوالْجَلٰلِ وَالْاِكْرَامِ (Zul-jall-wal-ikram): The Possessor of Might and Glory.

**87.** اَلْمُقْسِطُ (Al-Muqsit): He who institutes justice.

**88.** اَلْجَامِعُ (Al-Jāme): The Assembler of all mankind on the Day of Judgement.

**89.** اَلْغَنِیُّ (Al-Ghani): The Independent who needs nothing.

**90.** اَلْمُغْنِی (Al-Mughni): He who makes rich or satisfying.

**91.** اَلْمَانِعُ (Al-Māne):The Hinderer.

**92.** اَلضَّآرُّ (Adh-Dhār): He who gives harm.

**93.** اَلنَّافِعُ (Al-Nāfe): He who confers benefit.

**94.** اَلنُّوْرُ (An-Nur): The Light in Himself and Bestower of

light.

95. **اَلْهَادِى** (Al-Hādi): He who shows the right path and makes people adopt it.

96. **اَلْبَدِيْعُ** (Al-Badee): He who creates without any prior model.

97. **اَلْبَاقِىُ** (Al-Bāqi): The Eternal.

98. **اَلْوَارِث** (Al-Wārith): The Inheritor and Survivor when the universe will get extinct.

99. **اَلرَّشِيْدُ** (Al-Rasheed): The Guide.

100. **اَلصَّبُوْرُ** (Al-Sabur): Most Forbearing and Patient.

## Some more names mentioned in the Qur'an or Hadith:

1. **اَلْقَاهِرُ** (Al-Qāhir): The Omnipotent.
2. **اَلشَّاكِرُ** (Ash-Shakir): The Responsive.
3. **اَلدَّائِمُ** (Al-Dāim): The Eternal.
4. **اَلْوِتْرُ** (Al-Witr): The One.
5. **اَلْفَاطِرُ** (Al-Fatir): The Creator.
6. **اَلْعَلَّامُ** (Al-Allam): The Big Knower.
7. **اَلْمَلِيْكُ** (Al-Maleek): The King.
8. **اَلْاَكْرَمُ** (Al-Akram): The Most Bounteous.
9. **اَلرَّفِيْعُ** (Al-Rafea): The Exalter.
10. **ذُوالْمَعَارِجِ** (Zul-ma'arij): Possessor of the Ascending Stairways.
11. **ذُوالْفَضْلِ** (Zul-fadhl): Possessor of Bounty.
12. **اَلْخَلَّاقُ** (Al-Khallaq): The Big Creator.
13. **اَلسَّيِّدُ** (Al-Sayyid): The Master.
14. **اَلْحَنَّانُ** (Al-Hannan): The Compassionate.
15. **ذُوالطَّوْلِ** (Zut-taul): The Bountiful.

**16.** اَلدَّیَّانُ (Ad-Dayyan): The Predominant, The Avenger.

## Allah is flawless

Allah is free from all deficiencies, faults needs and traits of created things. He is not bound in time, space and direction because they are themselves His creations.

**1.** Everything else, besides Allah, comprise the عَالَمُ (a̅lam: universe) and is dependent on Allah for its existence. Allah, in His Being in His Attributes and in His work, is independent of everything in the universe. How can He be dependent on it when it is itself needy and dependent on Him. The Quran says:

**يَاأَيُّهَا النَّاسُ اَنْتُمُ الْفُقَرَاءُ إِلَى اللّٰهِ وَاللّٰهُ هُوَ الْغَنِيُّ الْحَمِيْدُ (سوره فاطر: 15)**

*O mankind! You are the poor in your relation to Allah. And Allah! He is the Absolute, the Onwer of Praise.*

**2.** Allah is not corporeal. The reason is that a body is made up of its parts and thus needs two things, its parts and someone to assemble them in a particular form, where as Allah neither depends on anything nor needs it. And when He does not have a body He needs neither space, nor direction nor other bodily needs.

**3.** Allah does not unify (اتحاد) with any thing. Similarly no other thing unifies with Him.

**4.** Allah does not incarnate (حلول) any body nor does any thing else assimilate with Him.

## Wahdat-ul-wujud and Wahdat-ush-shuhud:

The true Muslim sufis (mystics) believe in the Unity (توحید: tawhid) of God, and not in His union with any of

His creation. This negates the idea of incarnation of God because it requires a sort of union between God and a body.

The true Muslim sufis use two terms which are very often misused by false sufis (mystics). They are وحدة الوجود (wahdat-ul-wujud, unity in existence) and وحدة الشهود (wahdat-ush-shuhud, unity in observation).

Since the existence and survival of the universe is wholly dependent on Allah, whose existence is essential, independent and absolute, therefore, the true sufis regard the universe as if it has no existence when compared with the existence of God. From the word وحدة (wahdah) they mean unique and matchless. It is said:

فلان واحد فی الحسن (He is unique and matchless in beauty).

فلان واحد فی العلم (He is unique and matchless in learning).

This does not mean that besides the one mentioned there is absolutely no one with beauty or learning. Similarly, wahdat-ul-wujud (وحدة الوجود) does not mean that there is absolutely no existence of anything except God. Rather, it means that no other's existence is equal to Allah's existence. Real, perfect and matchless existence is only that of Allah and the others' existence, as compared to His, is negligible. This subject matter is in conformity with the Quran and Hadith and can be illustrated with following examples.

**i.** The stars, in the sky, are present in daytime too, but in the presence of the sun they are considered to be absent

and non-existing.

ii. In the presence of an experienced physician, a student of medicine is considered to be nothing although he may be having some knowledge of medicine.

In short, every imperfect being in presence of a perfect being is considered to be nothing and negligible.

Hence what the ignorants claim as wahdat-ul-wujud that there is only the existence of God and all other things of the universe are His physical forms, is utterly false and is a belief neither held by Sheikh-Ibn Arabi, nor by any of the true sufis.

So long as the reality of wahdat-ul-wujud is in a person's learning sufis call it tawhid (توحید). But when it surpasses that level and becomes a permanent feature of his conscious level that he considers as if only God is present and all other things of the universe are absent, they call it فنا (fana, extinction).

Wahdat-uh-shuhud means that although other things exist besides God, but a man observes Him only and does not observe other things as if they are absent. It can be illustrated by an example that when one focuses his vision on a particular thing and concentrates on it many other things present in his field of vision become non existent for him.

It is evident, from the description given above, that there is no real diffrerence between wahdat-ul-wujud and wahdat-ul-shuhud. It was only when the false mystics mis-interpreted wahdat-ul-wujud that the learned ones replaced the term with wahdat-ush-shuhud.

**5.** Allah's Being and His attributes neither change nor become extinct.

The Quran says:

كُلُّ شَیْءٍ هَالِكٌ اِلَّا وَجْهَهٗ (سوره قصص: 88)

*Everything will perish except His countenance.*

وَيَبْقٰى وَجْهُ رَبِّكَ ذُوالْجَلَالِ وَالْاِكْرَامِ (سوره رحمن:27)

*There remains only the Countenance of your Lord of Mighty and Glory.*

**6.** Nothing is mandatory on Allah. The Mutazila claimed that it is mandatory on Allah to choose for His servants only that which is best and most expedient for them.

The Ahl-sunnah believe that nothing is mandatory on Allah and no one has any right which is binding on Him. He is the Owner of the universe and has the authority to do with it as He freely wills. Their arguments are as follows:

**i.** To claim something mandatory on Allah negates His free will.

**ii.** There is nothing more expedient for man than hidaya (هدايه, guidance to right path) but even that is not mandatory on Allah. The Quran says

فَلَوْ شَاءَ لَهَدَاكُمْ اَجْمَعِيْنَ (سوره انعام: 149)

*Had He willed He could indeed have guided all of you.*

This verse shows that Allah is not bound to grant guidance to the people.

**iii.** Ubai-bin Ka'ab, Abdullah bin Masud, Huzaifa bin Yaman and Zayd bin Thabit j said,

لو ان اللّٰہ عزوجل عذب اهل سماواته واهل ارضه عذبهم وهو غير ظالم لهم ولو رحمهم كانت رحمته خيرا لهم من اعمالهم (ابوداؤد)

If Mighty and Majestic Allah put in torture all the inhabitants of His heavens (i.e. the angels) and of His earth (i.e. mankind and jinns) it would be no cruelty on His part (because He is their owner and the owner has the right to do with his property as he wills). And if He showed them mercy, certainly His mercy would be a better reward for them than what they deserved on their good deeds.

## Note:

Although Allah is not bound to reward His obedient servants, yet He, due to His mercy and compassion, will not let them go un-rewarded.



عن معاذ قال كنت ردف النبى ﷺ على حمار ليس بينى وبينه الا مؤخرة الرحل فقال يا معاذ هل تدرى ما حق اللّٰہ على عباده وما حق العباد على اللّٰہ قلت اللّٰہ ورسوله اعلم قال حق اللّٰہ على العباد ان يعبدوه ولا يشركوا به شيئا و حق العباد على اللّٰہ ان لا يعذب من لا يشرك به شيئا (بخارى و مسلم)۔

Muaz ﷺ reported that once the Holy Prophet ﷺ said to him, "O Muāz. Do you know what is the right of Allah on His servants and what is the right of the servants on Him." Muaz replied, "Allah and the Holy Prophet know better." The Holy Prophet said, "The right of Allah on His servants is to worship Him and to abstain from making a partner to Him. And the right of the servants over Allah is to abstain from punishing him who does not make a partner to Him.

Contrary to this the Mutazila believed that it was mandatory on Allah to reward His obedient servants and to punish the disobedient ones. This is a corollary of their original belief that it is mandatory on Allah to choose for His servants only that which is best and most expedient for them.

Imam Abul-Hasan Ash'ari ﵀ was at one time himself a Mutazili and had been a student of a famous Mutazili scholar Abu Ali Juba'ie. But this belief of Mutazila set him thinking. He asked his tutor the ruling about three brothers, of whom the first spent his whole life in obedience to God, the second in disobedience and the third died in childhood. Abu Ali replied that the first will enter the Heaven, the second will go into Hell and the third will remain unrewarded and unpunished.

Abul Hasan then asked him that if the third brother appealed to Allah that why was he granted death in childhood? Had he been given a longer life he would have had faith in Allah and would have spent his life in obedience and thus he would have entered the Heaven. What answer would Allah have given to him? Abu Ali replied that Allah would have told him that He knew that if he had been granted a longer span of life he would have involved in disobedience and thus entered Hell.

Upon this Abul-Hasan asked that now if the second brother says to Allah, "You knew that I was to spend my life in disobedience. So why did you not grant me death in my childhood? What reply would Allah give to him?" Abu Ali Juba'ie got dumbfounded and could not give an answer.

This conversation made Abul Hasan discard the creed of Mutazila and adopt that of Ahl-Sunnah.

## Allah is free from bada (بدا)

Literal meaning of bada:

بدا له ای ظهرله ما لم يظهر

Became apparent that which was previously not so.

## The two definitions of bada:

The Shias believe in bada for Allah.

1. Nizam-ud-din Jilani defined it in his book Alam-ul-huda fi tahqiq-il-bada (علم الهدى فى تحقيق البدا)

اذا ظهرله راى مخالف للراى الاول

When an opinion is made contrary to the previous one.

**2.** Sharif Murtaza defined it so,

To know that which was previously unknown.

These two definitions imply that Allah either has incorrect knowledge of some fact or is ignorant of it.

## Note:

The word bada has been used in the Quran for others than Allah,

ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْاٰيَاتِ لَيَسْجُنُنَّهٗ حَتّٰى حِيْنٍ (سوره يوسف:35)

*And it seemed good to them after they had seen the signs (of his innocence) to imprison him for a time.*

The thought of imprisoning Yusuf (Joseph) عليه السلام was a new one which had not crossed their minds before.

## The three forms of bada:

**1.** Bada in knowledge (بدا فى العلم)

It means that Allah knew something prior to its occurence but it turned out to be a different one.

**2.** Bada in intention (بدا فی الارادہ)

It means that Allah intended something but later on realised it to be in-appropriate and therefore changed His intention.

**3.** Bada in commandment (بدا فی الامر):

It means that Allah gave a commandment but later on found that He had erred and therefore changed that commandment with another.

## Difference between bada in commandment and abrogation of commandment:

Abrogation is very much different from bada. The essence of abrogation is that an injunction is given for a limited period of time which is not informed of When that period terminates the injunction ceases to be effective and is replaced by another one. For example at first drinking wine was kept allowed and only offering the prayers in state of intoxication was prohibited. It was not told that how long would this injunction continue. But at a later date drinking was completely prohibited. It implied that the earlier permission was only upto that date and now it was abrogated and a fresh injunction was issued. If the replacement had been due to bada it would have meant that God erred in His previous knowledge, intention and command, and on realising His error He changed the previous injunction with the later one.

## One form of bada necessitates its other 2 forms:

Since Allah's knowledge, intention and command are all ever-present in one and the same time therefore bada in knowledge results in bada in intention, which results in bada in command. Similarly if the matter is taken other way round bada in command is the result of bada in intention which in turn is the result of bada in knowledgde.

## Belief in bada and the Shias:

Since the belief in bada alleges ignorace for Allah therefore some Shias also, e.g. Muhaqqiq Tusi, refute this faith. And a famous Shia mujtahid Dildar Ali wrote in his book Asas-ul-usul (اساس الاصول)

**اعلم ان البدا لا ينبغی ان يقول به احد لانه يلزم منه ان يتصف الباری تعالیٰ بالجهل كما لايخفی**

It is not appropriate for anyone to adopt the faith of bada because it manifestly necessitates the attribution of ignorance to Allah.

## Faith in bada is contrary to the Quran:

The Quran states:

**لَا يَضِلُّ رَبِّیۡ وَلَا يَنۡسٰی (سوره طه: 52)**

*My Lord neither falters nor forgets.*

## The arguments given for bada and their answers:

*1-* **يَمۡحُوۡ اللّٰهُ مَايَشَاءُ وَيُثۡبِتُ وَعِنۡدَهٗۤ اُمُّ الۡكِتَابِ (سوره رعد: 39)**

*Allah effaces what He will, and establishes (what He will) and with Him is the source of ordinance.*

If is obvious that an injunction is needed to be changed when some error or deficiency is found in it.

## Answer:

If the verse is viewed in its context it is as follows

وَمَا كَانَ لِرَسُوْلٍ اَنْ يَّاتِيَ بِاٰيَةٍ اِلَّا بِاِذْنِ اللّٰهِ لِكُلِّ اَجَلٍ كِتَابٌ يَمْحُوْ اللّٰهُ مَا يَشَاءُ وَيُثْبِتُ وَعِنْدَهٗ اُمُّ الْكِتَابِ (سوره رعد: 38,39)

*And it was not (given) to any messenger that he should bring a verse (of injunction) except by Allah's leave. For everything there is a time prescribed. Allah effaces what He will, and establishes what He will, and with Him is the source of ordinance.*

Allah's routine about the injunctions is that He issues some particular ordinances for an era. In the next era they are replaced with some new ones. Thus it is only Allah who abrogates whatever injunctions He wills and retains whatever injunctions He wills. And there is no chance of Allah being mistaken or being ignorant because the source of ordinance, i.e. His knowledge, is always with Him.

It makes no difference if the Preserved Record (اللوح المحفوظ) and the source of ordinance (اُم الكتاب) mean the same because in it all the injunctions, whether abrogated later or not, are present from its very first day. Therefore Allah is free from ignorancy and fault.

*2-* وَوٰعَدْنَا مُوْسٰى ثَلٰثِيْنَ لَيْلَةً وَّ اَتْمَمْنَاهَا بِعَشْرٍ

*And We appointed for Moses thirty nights (of solitude) and added to them ten (more).*

This verse reveals that Allah promised Moses عليه السلام to grant him the Torah in thirty days, but later on added another ten days. This change in promise is a proof of bada.

## Answer:

A look at the verse reveals that it is not told that the Torah was given definitely after forty days. Therefore the possibility of bada is totally negligible. Rather there are two probabilities which are as under:

**i.** the stay of thirty days was obligatory (فرض)whereas the stay of another ten days was voluntary (nafil نفل) and non-obligatory.

**ii.** The Torah was given after thirty days, and the stay of another ten days was for thanksgiving.

## Chapter 2:

# The Prophets

Prophets are the pious and chosen servants of Allah. They were to guide mankind towards the right path, laid down by Allah, and were to give good tidings of Paradise to those who accepted that path, and were to give warning, of Hell to those who rejected it.

## Definition of a Prophet:

In Musayarah (المسایره), an authentic work on the faith of Islam, it is stated thus

النبی انسان بعثه اللّٰه لتبلیغ ما اوحی الیه

A Prophet is a human being selected by Allah to deliver to His servants all that which He revealed to him.

The Prophets were all Nabis but some of them were Rasuls too.

## Meaning of نبوۃ (nubuwwah) and رساله (risalah):

Root of the word نبوۃ (nubuwwah) is نبا (naba) which means information. A Prophet is called a Nabi because of the information, revealed to him by Allah, to be conveyed to the people. Thus نبوۃ (nubuwwah) is to convey that information, and Nabi is the human-being, selected by Allah, to convey to the people the information revealed to him by Allah.

رساله (Risalah) means to deliver message. Thus Rasul, with reference to risalah, means the Prophet who delivers

God's message to mankind.

## Difference between Nabi and Rasul:

A Rasul is higher in rank than a Nabi. It has been reported in a hadith that there had been more than 100,000 Nabīs, but only 313 of them were Rasūls. Thus every Rasūl is a Nabi too, whereas every Nabi is not necessarily a Rasūl.

## The Scholars differentiate between a Nabi and a Rasūl thus:

A Nabi is a chosen messenger of Allah who is to deliver to the people the message of Allah revealed upon him.

From amongst the Nabis were Rasuls who were bestowed with one or more of the following honours:

**i.** granted a Divine Scripture (كتاب اللّٰه) or a Divine law (الشريعه)

**ii.** instructed to fight those who denied Allah's message.

**iii.** were sent to a different nation.

**Note:**

It is not necessary that a new Scripture or Shariah (Law) be revealed on all the Rasūls, because it is unanimously accepted that Ismāil عليه السلام was a Rasūl and yet no new Scripture or Shariah was revealed to him. Its another proof is that according to a hadith there had been 313 Rasūls while the total number of Divine Scriptures and Scrolls is much less. In a hadith their number mentioned is only 104.

## Prophethood is divinely bestowed and not earned:

Allah bestows Prophethood, by His Grace upon whom He wills. The Quran says:

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَاءُ مِنْ عِبَادِهٖ (سوره نحل:2)

*He sends down the angels with the inspiration of His command to whom He wills of His bondmen.*

اَللّٰهُ يَصْطَفِىْ مِنَ الْمَلَائِكَةِ رُسُلًا وَّ مِنَ النَّاسِ (سوره حج: 75)

*Allah chooses from the angels messengers, and (also) from mankind.*

## Denying one Prophet is tantamount to denying all the Prophets:

It is mandatory to believe in all the Prophets. Denying or belying any one of them is tantamount to rejecting the all. The reason is that the fundamentals of the teachings of all of them were the same.

كَذَّبَتْ قَوْمُ نُوْحِ نِ الْمُرْسَلِيْنَ

*The nation of Noah belied all the Prophets.*

كَذَّبَتْ عَادُنِ الْمُرْسَلِيْنَ

*The nation Aad belied all the Prophets.*

The nations of Noah عليه السلام and Aad and Thamud rejected and belied only their respective Prophets but Allah held it as denying all the Prophets.

Based on this principle, the Jews who reject Jesus عليه السلام and Muhammad ﷺ, and the Christians who reject Muhammad ﷺ are classified as disbelievers. Thus to aver that the Jews, Christians and Muslims are following different paths leading to one and the same destination is

a fallacy.

## Belief in Allah without belief in the Prophets is superfluous:

A person who, whilst having knowledge of the Prophets, does not believe in them, but believes in Allah only is astray from the right path and his belief in Allah is also futile. Allah has stated explicitly in the Quran that those who make distinction between Allah and His messengers are pure disbelievers.

إِنَّ الَّذِيْنَ يَكْفُرُوْنَ بِاللّٰهِ وَرُسُلِهِ وَيُرِيْدُوْنَ أَن يُفَرِّقُواْ بَيْنَ اللّٰهِ وَرُسُلِهِ وَيَقُوْلُوْنَ
نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيْدُونَ أَن يَتَّخِذُواْ بَيْنَ ذٰلِكَ سَبِيْلاً أُوْلـٰئِكَ هُمُ
الْكَافِرُوْنَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِيْنَ عَذَاباً مُّهِيْناً (سوره نساء: **151-150**)

*Lo! those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His messengers, and say: We believe in some and disbelieve in others, and seek to choose a way in between; Such are disbelievers in truth; and for disbelievers We have prepared a humiliating doom.*

## Rejecting a Prophet is tantamount to rejecting Allah:

The reason is that it is Allah who has ordered people to believe in His Prophets and to obey them. Rejecting a Prophet and disobeying him is rejecting Allah's command which is equal to disbelieving Him.

## All the Prophets were trustworthy:

All the Prophets عليهم السلام were entrusted with

delivering the message of God. They neither made any change in it, nor did they conceal any part of it out of fear of the disbelievers.

الَّذِيْنَ يُبَلِّغُونَ رِسَالَاتِ اللّٰهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحداً إِلَّا اللّٰهَ

(سوره احزاب:39)

*Who delivered the messages of Allah and feared Him, and feared none save Allah.*

يَا أَيُّهَا الرَّسُوْلُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

(سوره مائده: 67)

*O Messenger! Make known that which has been revealed to you from your Lord, for if you do it not, you will not have conveyed the message.*

**Prophets were never to be deposed from their posts:**

The reason is that Allah is All-Knowing and All-Aware and He knows well those who will prove equal to the task. Thus He never chooses for the task of Prophethood those who will not prove to be equal to it.

**Adam عليه السلام was the very first Prophet of Allah.**

**Refutation of the idea that man evolved from apes:**

Adam مقدمة was a specific person from whom the lineage of mankind originated. The process of his creation is described in detail in the Quran.

The following verses refute the idea that man evolved from apes:

إِنَّ مَثَلَ عِيْسَى عِندَ اللّٰهِ كَمَثَلِ آدَمَ خَلَقَهُ مِن تُرَابٍ (سوره آل عمران:59)

*Indeed the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust.*

Imam Rāzi wrote in his famous tafsir:

**اجمع المفسرون على ان هذه الاية نزلت عند حضور وفد نجران على الرسول ﷺ وكان من جملة شبههم ان قالوا يا محمد لما سملت ان لا اب له من البشر وجب ان يكون ابوه اللّٰه تعالىٰ فقال ان آدم ما كان له اب ولا ام ولم يلزم ان يكون ابنا للّٰه تعالى فكذا القول فى عيٰسى عليه السلام (التفسير الكبير)**

All the commentators of the Quran are unanimous that this verse was revealed when a Christian delegation from Najrān came to the Holy Prophet ﷺ. From amongst their doubts was the one which they put before the Holy Prophet. They said, O' Muhammad! when you admit that Jesus had no father from amongst men, it necessitates that his father must be God. The Holy Prophet ﷺ replied, "Adam had no father and no mother but this did not necessitate him to be son of God. The same should be true with Jesus also."

From the above-mentioned verse it is clear that Adam had neither father nor mother and that Allah had created him directly from clay. On the contrary the idea of evolving from apes necessitates Adam to have his parents.

**وَبَدَا خَلْقَ الْاِنْسَانِ مِنْ طِيْنٍ ثُمَّ جَعَلَ نَسْلَهٗ مِنْ سُلٰلَةٍ مِنْ مَاءٍ مَّهِيْنٍ**

**(سوره سجده: 7)**

*He began the creation of man from clay; Then He made his seed from a drop of despised fluid (semen).*

In this verse the word الانسان (al-insaan) has لام عهد (al) which stands for a particular person i.e. Adam. He

was created from clay. And the word ثُمَّ (meaning 'then') denotes post-period. Thus the verse means that the creation of Adam's progeny from despised fluid was after he had been created from clay. On the other hand the theory of evolution from apes implies that Adam himself had been created from the despised fluid.

## Infallibility (عصمة) of the Prophets:

All the Prophets were infallible, pious and free from all major and minor sins. Infallibility (عصمه :ismah) is defined as:

خلق مانع عن المعصية غير ملجئى اى بل يبقى معه الاختيار

It is an attribute which prevents (a Prophet) from committing a sin without compelling him and without interfering in his free-will

Imām Abu Mānsur Maturidi says:

العصمة لا تزيل المحنة اى الابتلاء المقتضى لبقاء الاختيار

Infallibility (ismah) does not rule out the state of trial and tribulation. Therefore the right to exercise free will remains intact.

The author of the Bidayah (البدايه) writes.

"The essence of Imam Maturidi's statement is that the Prophets with their ismah (infallibility) are neither constrained to be obedient nor made unable to commit sins. In fact their ismah is a favour, by Allah's grace, that inspires them to do good deeds and be weary of evil. This inspiration can work only when free will is intact."

The phenomenon of ismah can be further understood by an example. A person has great love for another. He

prevents himself from doing anything contrary to the pleasure of his beloved. Mere thought of upsetting him makes him shiver. The lover's free will is intact, but his immense love produces in him a quality whereby he acts in conformity with his beloved and not against him. Similarly several factors cause the attribute of ismah to be present in the Prophets. These causative factors are:

**i.** Their perfect recognition of Allah and His Attributes.

**ii.** Their perfect love for Allah.

**iii.** Each and every aspect of their lives is a model for others to follow.

## The verses proving ismah of the Prophets:

قُلْ اَنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ اللّٰهُ

**(سوره آل عمران:31)**

*Say (O Muhammad to mankind): If you love Allah, follow me, Allah will love you.*

In this verse people are instructed to follow the Holy Prophet ﷺ absolutely and not only some aspects of his life. This implies that every act of the Holy Prophet ﷺ is a model to be followed, except that which is peculiar to him.

لَقَدْ كَانَ لَكُمْ فِىْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَة **(سوره احزاب:21)**

*Verily in the messenger of Allah you have a good example.*

According to this verse the entire life of the Holy Prophet ﷺ is an example to be followed. Therefore, he ought to be immaculate and sinless in all of his deeds. Had he not been sinless even in any one single act, the

believers would have been exempted from following it.

فَبِهُدَا هُمُ اقْتَدِهْ (سوره انعام: 90)

*So follow their guidance.*

In this verse the Holy Prophet ﷺ was ordered to follow the path of other Prophets without any restriction. This proves that all of the Prohpets were favoured with ismah, otherwise an absolute injunction to follow them would not have been issued.

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَداً إِلَّا مَنِ ارْتَضٰى مِن رَّسُولٍ (سوره جن:26)

*(He is) the knower of the Unseen, and He reveals to none His secret, but to every messenger whom He has chosen.*

In this verse the verb ارتضی has been used without any restriction. Allah did not say that He was pleased with the Prophet because of his particular deeds, manners or qualities. It demonstrates that without any exception all the manners, deeds and qualitites of the Holy Prophet ﷺ were pleasing to Allah and that there was no room even for a minor sin.

## Objections to infallibility of the Prophets:

Following verses of the Qurān appear to imply that the phenomenon of infallibility (ismah) of the Prophets is not true.

وَعَصٰى اٰدَمُ رَبَّهٗ فَغَوٰى (سوره طٰهٰ: 121)

*And Adam disobeyed his Lord, so went astray.*

فَعَلَهٗ كَبِيْرُهُمْ هٰذَا فَاسْئَلُوْهُمْ اِنْ كَانُوْا يَنْطِقُوْنَ سوره انبياء: 63)

*(Ibrahim (عليه السلام) broke the idols but when asked he*

*replied): But this, their chief has done it. So question them if they speak.*

وَلَهُمْ عَلَيَّ ذَنْبٌ فَاَخَافُ اَنْ يَّقْتُلُوْنِ (سوره شعراء: 14)

*(Moses عليه السلام said): And they have a crime against me, so I fear they will kill me.*

## Answer:

The incidents mentioned in the above given verses do not refer to committing a sin. In fact they were the result of mistake and misunderstanding which occur to even the most intelligent and most obedient. Besides Allah no one else is free from mistakes. To take an incorrect to be correct and vice versa, due to misunderstanding, is not necessarily a sin, because a sin is to go contrary to God's command intentionally.



## Incident of Adam عليه السلام:

Satan (Iblis) got accused of refusing God's command to prostrate before Adam. When he noted that Adam was honoured and respected whereas he was cursed he turned into his sworn enemy and conspired intentionally to get Adam and his wife out of the Paradise. Allah warned Adam of Satan's enmity towards him. Satan pursued Adam and some how or the other succeeded in making dialogue with him. He told Adam that by eating from the forbidden tree he would become immortal and angelic.

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقٰى (سوره طه: 117)

*Therefore, We said: O'Adam! This is an enemy of you and your wife, so let him not drive you both out*

*of the Paradise so that you come to toil.*

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ

**(سوره طه:120)**

*But the Devil whispered to him, saying: O Adam! Shall I show you the tree of immortality and power that does not waste away.*

وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَـٰذِهِ الشَّجَرَةِ إِلَّا أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ **(سوره الاعراف:21)**

*(Satan) said: Your Lord forbade you from this tree lest you should become angel or become of the immortal. And he swore to them (saying): Lo! I am a sincere adviser to you.*

Satan told him that the prohibition of his partaking from the tree was for only a specific period because physically he was not strong enough to with stand partaking of the tree. But with passage of time he had developed the required physical strength and thus the prohibition remained no more. He swore to them that he was their sincere advisor.

Satan's arguments seemed to Adam علیہ السلام to be very convincing because:

**i.** he did not envisage that anyone could swear falsely.

**ii.** to become immortal or an angel was a great temptation for him.

iii. Satan may have been in disguise and Adam علیہ السلام may have not identifed him. Or Satan may have communicated with him through telepathy or other such means.

Adam علیہ السلام must have thought over the matter but due to above mentioned factors, it appeared to him that

partaking of the tree was perfectly in order.

This was the reason that Adam ؑ mistook an act, which was contrary to Allah's pleasure, to be in accordance with His will.

Here an objection arises that a mistake in ijtihad does not deserve such a retribution. The answer is that a person who holds a high rank and has a high intelligence too, deserves reproachment on doing an act below his standard and dignity although the act may itself be a good one. Due to this it has been said

حسنات الابرار سیئات المقربین

Good deeds of (average) pious people are sometimes like sins for the closest servants of Allah.

With this detail in mind now we look at the verse.

It means that it was a mistake committed due to a miscalculation. It was not a sin which occurred due to rebellion and mischief. In fact, it was a mistake made in aspiration for the nearness and proximity of Allah.

## Incident of Ibrahim (Abraham) ؑ:

Once when the entire nation of Ibrahim ؑ, including the king, sorcerers and religious leaders, was out of the town celebrating a festival, Ibrahim ؑ thought that it was a high time to demonstrate to his people the reality of their idols and to make them realise the ignorance which they harboured in their beliefs. So he proceeded to their temple and found food and other things laid down before the idols. Knowing well that the idols were lifeless Ibrahim ؑ addressed them mockingly

فَرَاغَ اِلٰی اٰلِھَتِھِمْ فَقَالَ اَلَا تَاْکُلُوْنَ مَالَکُمْ لَا تَنْطِقُوْنَ (صافات: 92، 91)

*Then he turned to their gods and said: Will you not eat? What ails you that you do not speak?*

Then he attacked them and broke them all except the biggest one.

فَرَاغَ عَلَیْھِمْ ضَرْبًا بِالْیَمِیْنِ (صافات: 93)

*Then he attacked them, striking with his right hand.*

فَجَعَلَھُمْ جُذٰذًا اِلَّا کَبِیْرًا لَّھُمْ لَعَلَّھُمْ اِلَیْهِ یَرْجِعُوْنَ (الانبیاء: 58)

*Then he reduced them to fragments, all save the chief of them that haply they might have recourse to it.*

When the people returned they saw the pitiful condition of their idols. They got very annoyed and asked one another as to who the perpetrator could be. Some of them remembered clearly the words and threats that Ibrahim عليه السلام had previously made i.e.

تَاللّٰهِ لَاَکِیْدَنَّ اَصْنَامَکُمْ بَعْدَ اَنْ تُوَلُّوْا مُدْبِرِیْنَ (سورہ انبیاء: 57)

*By Allah, I shall circumvent your idols after you have gone.*

So they immediately said that this must be the deed of Ibrahim.

قَالُوْا مَنْ فَعَلَ ھٰذَا بِاٰلِھَتِنَا اِنَّهٗ لَمِنَ الظّٰلِمِیْنَ ـ قَالُوْا سَمِعْنَا فَتًی یَّذْکُرُھُمْ یُقَالُ لَهٗ اِبْرٰھِیْمُ (سورۃ انبیاء:60-59)

*They said: who has done this to our gods? Surely it must be some evil-doer. They said: We heard a youth make mention of them, who is called Ibrahim.*

Discovering this, the people got incensed and demanded that he should be brought in public so that everyone could see who he was:

قَالُوْا فَاْتُوْا بِهٖ عَلٰٓی اَعْیُنِ النَّاسِ لَعَلَّھُمْ یَشْھَدُوْنَ (سورہ انبیاء: 61)

*They said: Then bring him (here) before the people's eyes that they may witness.*

When Ibrahim عليه السلام was brought before the public

قَالُوْا أَأَنْتَ فَعَلْتَ هٰذَا بِاٰلِهَتِنَا يَا اِبْرَاهِيْمُ

*They said: Is it you who had done this to our gods, O Ibrahim.*

Ibrahim عليه السلام found it a grand opportunity to expose to his nation its spurious beliefs, hence he answered thus

بَلْ فَعَلَهٗ كَبِيْرُهُمْ هٰذَا فَسْئَلُوْهُمْ اِنْ كَانُوْا يَنْطِقُوْنَ (سورة الانبياء:63)

*But this, their chief has done it. So question them, if they can speak.*

It is at this junction that some people raise the objection that Ibrahim عليه السلام gave a false statement and therefore his infallibility (ismah) cannot be proved.

The answer to the objection is that in the occurence of human deeds the real Effector is Allah and therefore they can be attributed to Him. At an occasion, during the battle of Hunain, the Holy Prophet ﷺ threw a handful of sand at the enemy. The Quran negated the throw from the Holy Prophet ﷺ and attributed it to Allah.

وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى (الانفال:17)

*And you threw not when you did throw, but Allah threw.*

It is to be remembered that worthy of worship can only be that Being who has perfect power and is the Real Effector. Ibrahim عليه السلام said to his nation

اَفَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَّلَا يَضُرُّكُمْ (الانبياء:66)

*Do you worship them in stead of Allah that which cannot profit you nor harm you.*

The people of Ibrahim ﷺ believed that their gods were worthy of worship and were all-powerful. This belief necessitated their gods to be real effectors too in human deeds. Ibrahim ﷺ striking on this point answered:

بَلْ فَعَلَهٗ كَبِيْرُهُمْ هٰذَا

*But this, their chief has done it.*

He never said that he did not break them. Moreover the word بَلْ (but) demands some speech to precede it. So his total wordings would be so:

(Yes, I broke them). But (since you believe that the chief is your diety and he is the real effector and all-powerful, hence in conformity with your belief I would be true in saying that) their chief broke them.

Thus there is no fault in Ibrahīm's ﷺ statement that would negate his infallibility.



## Third incident:

Musa ﷺ witnessed an Israelite and an Egyptian fighting. The Egyptian was the oppressor. The Israelite called on Musa ﷺ for help. He first counselled the Egyptian but on seeing that it had no effect on him he struck him with his fist to stop him from bullying. Musa ﷺ had no intention of killing him. But his strike proved fatal and the Egyptian died. Musa's ﷺ action can be at the most labelled as خلاف الاولى (i.e. better to be avoided) but not as a sin. It was only due to his perfect fear of God that he took it as a sin for himself. The word ضَالِّيْن (misguided) in this context means one who made a mistake without any evil or false intention.

## Chapter 3:

# Miracles of the Prophets

Such miracles are called معجزات (mujizat) or دلائل النبوة (signs of prophethood).

The word معجزه (mujizah) is formed from the word عجز(ijz. weakness and helplessness) which is the opposite of power. The letter ة at the end is to denote hyperbole (مبالغه). Thus mujizah means a thing which others are completely helpless to demonstrate. Another possibility is that معجزه(mujizah) is an adjective for آية (sign) which is not mentioned by way of ellipse and thus means that sign which others are helpless to demonstrate.

## Definition of mujizah (miracle):

It is an act of Allah that is made apparent through a Prophet and human-beings are helpless to imitate it. It proves the veracity of a Prophet.

In the Quran the words آية(ayah) and برهان (burhan) are used for mujizah while in Hadith the words علامات (alamaat) and دلائل (dalail) are used for it. The word mujizah is a term commonly used in Ilm Aqidah.

فَلَمَّا جَاءَهُم مُّوسٰى بِآيَاتِنَا بَيِّنَاتٍ قَالُوْا مَا هٰذَا إِلَّا سِحْرٌ مُّفْتَرًى

(سوره قصص:36)

*But when Musa came to them with our clear ayahs (signs) they said. This is not but invented magic.*

إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِيْنَ (سوره اعراف:106)

*Pharaoh said: If you have come with an ayah (sign) then produce it, if you are of the truthful.*

**فَلْيَاتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْاَوَّلُوْنَ (سوره انبياء:5)**

*Let him bring us a portent like the earlier (Prophets) who were sent.*

**يَا قَوْمِ هٰذِهِ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً (سوره هود: 64)**

*O my people! This is the she camel of Allah, an ayah (token) for you.*

**اُسْلُكْ يَدَكَ فِيْ جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوْءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَانَانِ مِن رَّبِّكَ (سوره قصص:32)**

*Thrust your hand into the bosom of your robe, it will come out white without harm. And guard your heart from fear. Then these shall be two burhans (proofs) from your Lord.*



## Reality of miracles:

Except a few Ash'aris, who believe that there is no system of cause and effect and the objects have no characteristics, all others accept that whatever that usually occurs in the universe is by virtue of cause and effect. They believe that the chain of cause and effect is also Allah's creation and the Quran named it فطره (nature), سنة اللّٰه (way of Allah) and خلق اللّٰه (creation of Allah).

**لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ (سوره روم:30)**

*There is no altering in (the laws of) Allah's creation.*

**وَلَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا (سوره احزاب: 62)**

*You will not find for the way of Allah aught of power to change.*

Law of nature (فطرة) is in fact a law of Allah's general routine and is termed as عادة اللّٰه (general routine of Allah) and because of it uniformity is found in the activity of nature. The laws of nature did not originate from lifeless and powerless nature.

But Allah the Omni-potent, is not bound by His created physical laws of nature, and He displays His omnipotence, against the physical nature, whenever His wisdom demands it, either through His direct command or through some hidden metaphysical cause,

**i.** Ibrahim عليه السلام was flung into a huge burning fire but remained safe and sound and did not even feel its heat.

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنتُمْ فَاعِلِينَ o قُلْنَا يَا نَارُ كُونِي بَرْداً وَسَلَاماً عَلَىٰ إِبْرَاهِيمَ (سوره انبياء:**68,69**)

*They cried: Burn him and stand by your gods, if you will be doing. We said; O fire, be coolness and peace for Ibrahim.*

**ii.** The water of the sea split into two parts, which stood without any physical barrier and left between them a path for Moses عليه السلام and Israelites to cross the sea.

فَأَوْحَيْنَا إِلَى مُوسَىٰ أَنِ اضْرِب بِّعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ

**(سوره شعراء:63)**

*Then We inspired Moses, saying: smite the sea with your staff. And it parted, and each part was a mountain vast.*

**iii.** Jesus عليه السلام cured the congenitally blind and brought the dead to life just by his blow of mouth.

أَنِّى قَدْ جِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ أَنِّى أَخْلُقُ لَكُم مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْراً بِإِذْنِ اللّٰهِ وَأُبْرِءُ الأَكْمَهَ والأَبْرَصَ وَأُحْيِى الْمَوْتَى بِإِذْنِ اللّٰهِ (سوره آل عمران:49)

*Lo! I come to you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead by Allah's leave.*

**iv.** The staff of Moses عليه السلام turned into a living snake when he laid it down.

فَأَلْقٰى عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ (سوره شعراء:32)

*Then he flung down his staff and it became a serpent manifest.*

A miracle being an effect of a metaphysical cause can be illustrated by the possibility that in the splitting of the sea-water the angels provided the barrier to the flow of water with their huge gigantic wings. Similarly the fire around Ibrahim عليه السلام would have become cool because of the blow of mouth by an angel.

## Allah's power and work

Allah is Omni-potent and has the power to do all things. But He is not bound to do all that He can do nor is He bound to repeat that He has done once. He displays the miracles only when His wisdom demands it. Nobody else has the right to decide the kind of the miracle or the time of its occurrence.

## Miracle is a proof of prophethood:

It is a human nature to demand a proof on an

extra-ordinary claim. What claim can be more extra-ordinary than that a man is a messenger of God to mankind? Therefore its proof must also be likewise.

For people of high intelligence and good nature, real proof of Prophet-hood is the personality of the Prophet and his character and teachings. But the masses are more impressed by physical and sensory miracles. For them Allah displays such miracles on the hands of the Prophets which the human beings are unable to bring forth. This is why when Saleh عليه السلام called his people towards the path of Allah they asked him for a sign of his prophet-hood:

مَا اَنۡتَ اِلَّا بَشَرٌ مِّثۡلُنَا فَاۡتِ بِاٰيَةٍ اِنۡ كُنۡتَ مِنَ الصّٰدِقِيۡنَ

**(سورة الشعراء: 154)**

*You are no more than a mortal like us. Then bring us a sign if you are from the true.*

In reply Saleh عليه السلام said

يَا قَوۡمِ هٰذِهٖ نَاقَةُ اللّٰهِ لَكُمۡ آيَةً **(سوره هود: 64)**

*O my people! This she-camel of God is a sign for you.*

When Moses عليه السلام called on Pharoah to believe, he said,

اِنۡ كُنۡتَ جِئۡتَ بِاٰيَةٍ فَاۡتِ بِهَا اِنۡ كُنۡتَ مِنَ الصّٰدِقِيۡنَ

**(سورة الاعراف: 106)**

*If indeed you have come with a sign show it forth if you are from the true.*

In answer to him Moses عليه السلام brought forth his staff ?

فَاَلۡقٰى عَصَاهُ فَاِذَا هِىَ ثُعۡبَانٌ مُّبِيۡنٌ **(سوره الاعراف: 107)**

*Then Moses laid down his staff, and behold if was a serpent plain.*

But there are some people who, despite observing some miracles, out of their stubborness, keep on demanding more miracles. Allah pays no heed to their demands.

On the other hand Allah never lets a miracle manifested on the hands of a false claimant of prophet-hood. This phenomenon rightly applies on the prohecies of Mirza Ghulam Ahmed Qadiani, a false claimant of prophet-hood in the near past. Since true prophecies are also signs of prophet-hood, all the prophecies of Mirza proved to be wrong. Some of them are as follows:

**1.** On 10th of May, 1888 Mirza Qadiani published a circular stating:

Muhammadi Begum's maternal uncle Mirza Imam Din deems me a fraud and asks for a heavenly sign. So prayers were said many times. In an answer to them God Almighty revealed to me that I should start negotiations for marriage with Muhammadi Begum, and I should tell them that all dealings with them will be on this term only. It was revealed that this marriage would be a source of blessings and a sign of grace for them. And if this offer of marriage was rejected the girl would come to a very bad end. If she is married to another man, he would die within two and a half years of the date of marriage, and the girl's father would die within three years. After several meditations it was further revealed that all impediments would be removed and the girl would be brought into this humble one's marriage. (Tableegh-e-Risalat P.117)

"Let it be obvious to all wrong thinkers that there is no better a forum than this prophecy to judge the truth or falsity of my claim."

(Tableegh-e-Risalat P.117)

I keep on saying time after time that the prophecy about the son-in-law of Ahmad Baig is an unalterable destiny. Wait for it. If I am false this prophecy will not be fulfilled and death will overcome me."

"Remember that if the second part of this prophecy (that is the death of the husband of Muhammdi Begum) is not fulfilled I will be the worst of the worse. This is not the false-hood of a man. It is really the true promise of God, whose sayings are never changed."

(Ref. Raees-e-Qadian P.66)

## Result:

Mirza Ghulam Qadiani was never married to Muhammadi Begum and neither did the husband of Muhammadi Begum die in the mentioned period. Rather he outlived Mirza Qadiani upto a ripe old age.

**2.** Prophecy about the death of a former Christian extra Assistant Commissioner Mr. Abdullah Atham

Mirza Qadiani said" "Tonight I requested God with pure humbleness: "We are your weak subjects and we cannot do anything without your decision. So give us your decision about this (matter of Abdullah Atham). God gave me the good tidings that whoever was wrong in the discussion and called a weak man (i.e. Jesus ﷺ) God, if he did not repent, he will fall into Hell within the next fifteen months and be disgraced.

At this moment I admit that if this prophecy does not come true and the party which is wrong in the eyes of God does not fall into Hell within fifteen months time, I shall be ready to bear any punishment. A string may be tied around my neck and I may be hanged. I am ready for any disgrace. And I swear by Allah that He will certainly do so. Earth and heavens may leave their place but the words of God will never shake."

## Result:

This Atham, about whom it was prophesied that he would die within fifteen months time, was an old, ill and frail man. There were several signs in him which indicated that he would die soon anyway. Even the doctors did not expect him to live more than six months, but Allah intended Mirza Qadiani's disgrace and Atham lived for another full three years.

## Caution:

Since our Holy Prophet ﷺ is the Last of the Prophets (خاتم النبيين) and no new prophet is to come after him if anyone claims to be a Prophet, it is certainly a false claim and it is wrong, in principle, to ask such a culprit for a miracle.

## Miracles of the saints (كرامة الاولياء)

Miracles of the saints are also an established fact. They are regarded as miracles of their Prophets because they confirm their truth. Following are the proofs of miracles of the saints:

**1.** Mary عليها السلام, mother of Jesus عليه السلام, was a saintly lady

(صديقه). She was sent food despite being in seclusion.

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقاً قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَـذَا قَالَتْ هُوَ مِنْ عِندِ اللّهِ إنَّ اللّهَ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ

**(سوره آل عمران:37 )**

*Whenever Zakariya went into the sanctuary where she was, he found that she had food. He said: O Mary! From where came to you this food? She answered It is from Allah. Allah gives without shint to whom He will.*

**2.** Solomon's عليه السلام advisor, Asif bin Barkhia, was a saint and not a Prophet. He brought the throne of the Queen of Sheba to Solomon عليه السلام within the blink of an eye.

The Quran narrates it

قَالَ الَّذِي عِندَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرّاً عِندَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ **(سوره نمل:40)**

*One with whom was the knowledge of the Scripture said, I will bring it to you before the blinking of your eye. And when Solomon saw it set in his presence he said. This is the bounty of My Lord, that He may try me whether I give thanks or am ungrateful.*

**3.** The Companions of the Cave (اصحاب الكهف) remained alive sleeping, in their cave, for centuries. This was their miracle (كرامة).

## Note:

Some super-natural work displayed by the disbelievers is called istidraj (استدراج).

**Chapter 4:**

# Distinction of the Holy Prophet Muhammad ﷺ amongst the Prophets

## 1. He is the last of the Prophets(خاتم النبيين)

And the divine law, he brought, abrogates all previous divine laws. The Qur'an, which was revealed to him, is also the last of the divine books. Allah completed and perfected the religion so there is no need of any further Prophet.

## Proofs of Khatm-nubuwwah (finality of Prophethood)

The Quran says:

مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (سوره احزاب:40)

*"Muhammad is not the father of any man among you, but he is the messenger of Allah and the last of the Prophets: and Allah is aware of all things.*

All the Quranic exegetes are unanimous on that the meaning of (خَاتَمُ النَّبِيِّيْنَ) is: the final and last of the Prophets'. No one else will be honoured with prophet-hood after him. Hafiz Ibn-Kathir in his commentary of this verse writes:

فهذه الآية نص فى انه لانبى بعده واذا كان لا نبى بعده فلا رسول بالطريق الاولى ...... وبذلك وردت الاحاديث المتواترة عن رسول الله ﷺ

من حديث جماعة من الصحابة رضى اللّٰه عنهم۔

(تفسير ابن كثير ص 193 ج 3)

This verse is explicit in that there is to be no Nabi (Prophet) after him. And when there will no Nabi, it is obvious that there will be no Rasul too. In this regard there are continuous ahadith from the Holy Prophet.

Imam Qurtubi ﵀ writes:

قال ابن عطية هذه الالفاظ عند جماعة علماء خلفا و سلفا متلقاة على العموم التام مقتضية نصا انه لا نبى بعده ﷺ۔

Ibn-Atiyah says: There is unanimity among the Ulama, both past and present, that the words (Khatam-un-nabiyin) are totally general in meaning and demand that there should be absolutely no new Nabi after him.

Imam Ghazali ﵀ writes in Al - Iqtisad (الاقتصاد)

ان الامة فهمت بالاجماع من هذا اللفظ ومن قرائن احواله انه افهم عدم نبى بعده ابدا۔۔۔ وانه ليس فيه تاويل ولا تخصيص فمنكر هذا لا يكون الا منكر الاجماع

Indeed the ummah has unaminously understood from the words 'Khatam-un- nabiyin' and from the context thereof that there will be no new Nabi after him. There is consensus over the point that there is no other interpretation of these words and that no exclusions are applicable to them. Thus to refute this meaning would be to refute the consensus of the Ummah.

In continuous hadith the Holy Prophet ﷺ announced his being the last of the prophets, and

explained the Khatm nubuwwah so explicitly that no scope is left for any doubt or any other interpretation.

**Note:**

Continuous ahadith are those hadith whose narrators in every era are so large in number that there remains no possibility of all of them collectively misunderstanding or conspiring to tell a lie.

عن ابی هريرة رضی الله عنه ان رسول اللّٰه ﷺ قال مثلی و مثل الانبياء من قبلی كمثل رجل بنی بنيانا فاحسنه واجمله الا موضع لبنة من زاوية من زواياه فجعل الناس يطوفون به ويعجبون له ويقولون هلا وضعت هذه اللبنة قال فانا اللبنة وانا خاتم النبيين (بخاری ومسلم)

Abu Huraira رضی الله عنه narrated that the Holy Prophet said, "The example of me and earlier Prophets is that of a person who built a very beautiful building except for a space of a single brick in one of its corners. The people walk around it admiringly and say, "Would that this brick was also laid down. Lo' I am that brick and I am the last of the Prophets."

عن سعد بن ابی وقاص رضی الله عنه قال قال رسول اللّٰه ﷺ لعلی انت منی بمنزلة هارون من موسیٰ الا انه لا نبی بعدی (بخاری)

Sa'ad bin Abi Waqqas reported that the Holy Prophet said to Ali, "You are to me as Harun was to Musa except that there is no Nabi after me.

عن ثوبان رضی الله عنه قال قال رسول اللّٰه ﷺ انه سيكون فی امتی كذابون ثلا ثون كلهم يزعم انه نبی وانا خاتم النبيين لا نبی بعدی۔

(ابوداؤد)

Thauban reported that the Holy Prophet said, "There will be in my ummah thirty great liars, each of them will claim to be a nabi. I am the last of the prophets. There is no (new) Prophet after me.

**عن انس بن مالك ؓ قال قال رسول اللّٰه ﷺ ان الرسالة والنبوة قد انقطعت فلا رسول بعدی ولا نبی (ترمذی)**

Anas-bin-Maalik ؓ reported that the Holy Prophet ﷺ said, "The risalah and nubuwwah have reached their finality. Therefore, there is to be no new Rasul or Nabi after me."

The summary of the proof, which Sheikh Qasim Nanotwi ؒ mentioned in his book Tahzir-un-naas (تحذير الناس), is as follows:

Just as the Holy Prophet Muhammad ﷺ was the Prophet to his ummah, similarly, he was the Prophet to other Prophets too,

**وَإِذْ أَخَذَ اللّهُ مِيثَاقَ النَّبِيِّيْنَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءكُمْ رَسُولٌ ﷺ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ (سوره آل عمران:81)**

*When Allah made (His) covenant with the prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come to you a messenger, confirming that which you possess. You shall believe in him and you shall help him.*

**b)** The Holy Prophet said, "If Moses were alive, he would have followed me".

**c)** Jesus will follow the Holy Prophet's shariah after descending from the heavens, near the end of time.

Since the Holy Prophet is the prophet to rest of the Prophets too, it follows that in rank he is higher than all of them. None is even equal to him. The hierarchy of prophethood ends at his rank.

Since the main basis of prophethood is knowledge, therefore, the meaning of his being highest in rank is that his knowledge is more than all other Prophets. It was due to this that he was bestowed with the Quran which describes itself as تِبْيَانًا لِكُلِّ شَيْءٍ i.e. a Scripture which has all knowledge of guidance and of principles of Islam and which gives a complete description of all matters relating success both in this world and the hereafter.

When the Holy Prophet was to be given the Qur'an about which it is promised that

**إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (سوره حجر:9)**

*Lo! We, even we, reveal the Reminder, and lo! We verily are its Guardian.*

It follows that the knowledge of the Qur'an was to last for ever and so be divinely protected.

If the Holy prophet was to come as the first of Prophets, or in between them and the law (shariah) of the later Prophets was to be different, it would have resulted in:

**i.** Abrogation of law of higher rank by that of lower rank, whereas Allah says in the Quran:

**مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْمِثْلِهَا (سوره بقره:106)**

*Such of our revelations as We abrogate or cause to be forgotten, We bring (in its place) one better or of the like of it.*

**ii.** The words of the Quran تِبْيَانًا لِكُلِّ شَىْءٍ (it is a description of everything) would have proved invalid?

And if the law revealed to the succeeding Prophets was to be the same the outcome would still have been problematic because revealing the same law, which had been revealed before, would have been useless.

Hence, due to the Holy Prophet being highest in rank, it was indispensable for him to be the last and final in the chain of the prophets.

## The prophecies about the Holy Prophet's arrival in the previous Scriptures:

The Qur'an bears testimony to the fact that the Scriptures of the Jews and Christians foretold his arrival in clear and unambiguous words and that the Jews and Christians identified him all too well.

**الَّذِيْنَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءهُمْ (سوره بقره:146)**

*Those to whom We gave the Scripture recognise him as they recognise their sons.*

**وَإِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يَا بَنِىْ إِسْرَائِيْلَ إِنِّىْ رَسُوْلُ اللّٰهِ إِلَيْكُم مُّصَدِّقاً لِّمَا بَيْنَ يَدَىَّ مِنَ التَّوْرَاةِ وَمُبَشِّراً بِرَسُوْلٍ يَأْتِىْ مِن بَعْدِىْ اسْمُهُ أَحْمَدُ (سوره صف:6)**

*And when Jesus son of Mary said: O children of Israel Lo! I am the messenger of Allah to you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who comes after me, whose name is Ahmad.*

## Prophecy 1:

"And he (Moses) said, the Lord came from Sinai, and

rose up from Seir unto them; and shined forth from mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them.

Yea, he loved the people, all his saints are in thy hand; and they sat down at thy feet; every one shall receive of thy words." (Deuteronomy chap XXXIII verses 2, 3, Edition 1857)

Coming of God from Sinai means revelation of Torah to Moses, and his rising from Seir means revelation of the Gospel to Jesus, and his appearance from Mount Paran denotes revelation of the Quran to the Holy Prophet Muhammad.

At the time of the conquest of Makkah there were ten thousand Companions with the Holy Prophet.

The law given to the Holy Prophet has been mentioned here to be fiery because of its strict and fiery sections against the culprits.

Paran (فاران) is the land of Makkah where Ishmael (اسماعیل) عليه السلام lived. The Book of Genesis, chapter XXI and verse 21 says:

"And he dwelt in the wilderness of Paran."

## Prophecy 2:

The Gospel of St. Mathews says:

**i.** "In those days came John the Baptist, preaching in the wilderness of Judea.

And saying, Repent ye: for the kingdom of heaven is at hand. (Chap III verses 1, 2, Edition 1857)

**ii.** Now when Jesus had heard that John was cast into

prison, he departed into Galilee.

From that time, Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand (Chap IV verses 12, 17)

**iii.** These twelve Jesus sent forth, and commanded them saying: …… but go rather to the lost sheep of the house of Israel

And as ye go, preach saying, The kingdom of heaven is at hand." (Chap X verses 5, 7)

In these extracts the words "kingdom of heaven" mean the state ruled by a Prophet and in which the law of God is implemented. Such a kingdom was established neither in the days of John (Yahya) عليه السلام nor in the days of Jesus عليه السلام. It was only the Holy Prophet, Muhammad ﷺ, who established such a kingdom and state.



## Prophecy 3:

The Gospel of St. John reads:

**i.** "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

Hereafter I will not talk much with you: for the prince of this world would cometh, and hath nothing in me. (chap XIV verses 16, 29, 30).

**ii.** But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. (chap XV, verse 26).

**iii.** Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (chap xvi verse 7).

In these verses it is informed that a Comforter, other than Jesus عليه السلام and sent by God, will come after him. He will testify of Jesus عليه السلام and will abide with the people for ever. He will be the prince of the world and Jesus will be no match to him.

**a)** In the history of the world there had been no other person to qualify these facts except the Holy Prophet Muhammad ﷺ

**b)** They word Comforter stands in place of the original word Paraclete, which is actually synonimous to Muhammad or Ahmad (praise-worthy).

Upto the time of our Holy Prophet the people awaited Paraclete. At that time some people falsely claimed to be Paraclete. The author of Lub-ut-tawarikh, who was a Christian, admits in his book that at that time both Christians and Jews awaited the arrival of a Prophet. This was the reason that:

**a,** Nejashi, king of Abbysinia and a scholar of the Bible, on hearing from Ja'fer Tayyar رضي الله عنه about the Holy Prophet brought iman in him and said, "Indeed he is the Prophet about whom Jesus prophesied in the Gospels.

**b,** Maquqas, the Coptian king and a great scholar of the Bible, accepted Islam and presented many gifts to the Holy Prophet ﷺ.

**c,** Jarud bin Ala, a great Christian priest, declared faith

in the Holy Prophet and said, "Indeed Jesus informed about him in the gospels." (Sahih Bukhari)

**d,** The Roman emperor, Heraclitus, admitted the prophethood of the Holy Prophet but did not bring faith in him (Sahih Bukhari).

## Prophecy 4:

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him (Deuteronomy, Chap xviii, verse 18).

This prophecy was fulfilled in the Holy Prophet because he was from the Ishmaelites who were the brothers of Israelites.

## He is the Prophet for all mankind and jinns:

وَمَا اَرۡسَلۡنَاكَ اِلَّا كَافَّةً لِلنَّاسِ (سوره سبا:**28**)

***1.*** *And we have not sent you save unto all mankind*

قُلۡ يَاۤاَ يُّـهَا النَّاسُ اِنِّىۡ رَسُوۡلُ اللّٰهِ اِلَيۡكُمۡ جَمِيۡـعًا (سوره اعراف: **158**)

***2.*** *Say (O Muhammad) O mankind! Lo! I am the messenger of Allah to you all.*

تبارك الَّذِىۡ نَزَّلَ الۡفُرۡقَانَ عَلٰى عَبۡدِهٖ لِيَكُوۡنَ لِلۡعَالَمِيۡنَ نَذِيۡرًا (سوره فرقان:**1**)

***3.*** *Blessed is he who has revealed unto this slave the Criterion (of right and wrong) that he may be a warner to the peoples.*

اِنَّ الدِّيۡنَ عِندَ اللّٰهِ الإِسۡلَامُ (سوره آل عمران: **19**)

*Indeed the religion with Allah is Islam*

وَرَضِيۡتُ لَكُمُ الۡاِسۡلَامَ دِيۡنًا (سوره مائده: **3**)

*And I have chosen for you as religion al-Islam*

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

**(سوره آل عمران:85)**

*And who seeks as religion other than Islam it will not be accepted from him, and he will be a loser in the Hereafter.*

In a hadith of Sahih Muslim the Holy Prophet ﷺ said, "Whoever Jew or Christian hears of me but does not have faith in me and dies in that state, he will be of the dwellers of Hell."

Since the Holy Prophet was sent towards both men and jinn therefore he is called the Prophet of humans and jinnies (رسول الثقلين)

In Surah Ahqaf and Surah Jinn it is described in detail that the jinnies came to the Holy Prophet ﷺ and heard him reciting the Holy Quran. They had faith in him, On returning back to their people they started preaching and calling them towards Islam.



## The Holy Prophet ﷺ is superior to other Prophets and is the most distinguished amongst them:

The proofs are as follows:

**1.** Aliالمحتويات and Abdullah bin Abbasالمحتويات said in the light of the following verse that Allah took oath from all other Prophets that if they found the Holy Prophet they would have faith in him and they would help him.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ

**رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ (سوره آل عمران:81)**

*And when Allah made (his) covenant with the Prophets, (He said): Behold that I have given you of the Scripture and knowledge. And afterward there will come to you a messenger, confirming that which you possess. You shall believe in him and you shall help him.*

**2.** In a hadith the Holy prophetﷺ said انا سید ولد آدم (I am the liege of the children of Adam).

In another hadith it is stated آدم ومن دونه تحت لوائی (on the day of judgement, Adam and all the rest will be under my flag).

**3.** Tirmizi quoted a hadith that the Holy Prophet ﷺ said, اذا کان یوم القیامة کنت امام النبیین (On the day of Qiyamah I will be the leader of all the Prophets):

**4.** In a hadith it is mentioned that the Holy Prophet will be the first to arise from his grave and will be first to enter the Paradise.

**5.** It is mentioned in hadith

**عن ابی هریرة ان رسول اللّٰه ﷺ قال فضلت علی الانبیاء بست اعطیت جوامع الکلم ونصرت بالرعب واحلت لی الغنائم وجلعت لی الارض مسجدا وطهورا وارسلت الی الخلق کافة وختم بی النبیون**

Abu - Huraira ﷺ narrated that the Holy Prophet ﷺ said, "I have been honoured amongst the Prophets with (following) six things

**i.** I have been given concise yet comprehensive speech

**ii.** I have been aided with the awe that people have of me.

**iii.** (Spoils of war) have been made lawful for me.

**iv.** The whole earth has been made, for me, a place of worship and a means to get purification

**v.** I have been sent to all mankind

**vi.** Prophethood has ended with me.

The Holy Prophet ﷺ was bestowed with knowledge more than any other creation.

His knowledge was about the Being of Allah, His attributes, His injunctions and also about many hidden realities. No creation, whether a high ranking angel, or a prophet, can match him in this aspect. He was given knowledge of the past, of the present and of the future of mankind that was appropriate for his high designation. However this does not necessitate that he knew each and every detail of the universe and that not a single particle remained out of his observation.

Chapter 5:

# Nature of Life of the Holy Prophet ﷺ In His Grave

## Some basic points:

**1.** The word قبر (grave) actually means a ditch in the ground where in a dead person is buried. In figurative sense it means the place where a dead body or its remnants and cells are placed, be it in the depths of the rivers, or in the fireplaces of the Hindus, or in the bellies of the animals, and whether they are collected in one place or scattered in different places.

**2.** The meaning of death implies that the soul of a person, separates from the body and remains so till the Day of Judgement. The souls, do not extinguish and each one is kept in place appropriate for it.

When a dead body is buried in its grave a link is established between the soul and the body (or its remnant cells). This link is different from that in life. During life on earth the soul is within the body, but in the grave-period (or in the phases of Barzakh, as it is named) the soul remains in its destination given to it, and gets linked to the body or its remnants in the grave. Due to this link the soul discerns the pain or pleasure of what the body undergoes.

In a hadith, mentioned in Musnad Ahmad, Bara bin

Aazib ﷺ narrated that once the companions accompained the Holy Prophet ﷺ for the burial of an Ansari. They reached the graveyard but the grave was yet to be dug. So they all sat down. The Holy Prophet ﷺ described in detail that what happens to a believer (momin) and to a disbeliever (kafir) on their deaths. He told about the believer

حتی ینتھی بھا الی السماء السابعة فیقول اللّٰہ اکتبوا کتاب عبدی فی علیین واعیدوہ الی الارض فانی منھا خلقتھم وفیھا اعیدھم ومنھا اخرجھم تارة اخری فتعاد روحی فی جسدہ فیاتیہ ملکان فیجلسانہ فیقولان لہ من ربك

When the soul of the believer is taken to the seventh heaven Allah says: Note down the name of my slave in the (book of) Illiyeen (علیین) and return his soul to the earth because I created them from it, and I will return them to it, and I will resurrect them from it once again. Thus his soul is returned to his body (i.e an association is established between the two). Then two angels come to him, make him sit and ask him, "Who is your Lord?"

For the said association to be established even a single cell of the body is sufficient. Whatever pain and pleasure the body or the body cell undergoes, the soul feels it and its effect with full force.

**Shah Abdul Aziz ؒ writes:**

ومقام علیین بالائے ھفت آسمان است و پائین آں متصل سدرة المنتھی است وبالائے آں متصل بپایہ راست عرش مجید۔ وارواح نیکاں بعد از قبض دراں جا میرسند و مقرباں یعنی انبیاء و اولیاء دران مستقر می مانند و عوام و صلحاء را بعد از نویسا نیدن ورسیدن نامھائے اعمال برحسب مراتب در

آسمان دنیا۔۔۔ و تعلق به قبر نیز ایں ارواح را میباشد که بحضور زیارت کنندگان اقارب و دیگر دوستان برقبر مطلع و مستانس میگردند زیدا که روح را قرب وبعد مکانی مانع ایں دریافت نمیشود (تفسیر عزیزی پاره 30)

Illiyeen is a place above the seven heavens. In the bottom it extends to Sidrat-ul-Muntaha(سورة المنتهى) and its top is attached to the right leg of the Arsh (the Throne). The Souls of the righteous, after their death, are taken to this place. It is the resting place of the souls of the Prophets and saints.

The books of deeds of the general pious men are placed in the Illiyeen and their souls are tranferred, according to their rank, to the heaven nearest to earth.

The souls have an association with their graves too, So if anyone of their living associates come to visit them they get aware of them and discern their presence.

**Note:**

The deceased who are provided with a metaphysical body (جسم مثالی), their souls, while remaining in their resting places, get associated with the mataphysical body as well as the physical dead body.

## Shah Abdul Aziz writes:

اللّٰه تعالی روح آں میت را بقدریکه ادراك و تالم و تلذذ ازو حاصل شود ببدنے از ابدان عنصریه موجوده یا مثالیه مخترعه متعلق میسازد

(تحفه اثنا عشریه)

Allah associates the souls with their physical dead bodies or with their metaphysical bodies in such a way that the souls perceive and feel pleasure and pain.

**3.** The bond between the soul and the physical body is of different strengths. The bond that exists in the martyrs is stronger than those in the general masses. This is the reason why the bodies of the martyrs remain fresh for longer periods. The bond that exists in the Prophets is even more stronger and this is the reason why their blessed bodies are protected from deterioration. Due to the same reason the dead bodies of the Prophets perform some actions, like that of salah, in the sphere of Barzakh (عالم برزخ).

**4.** The states which transpire for the physical body in the grave, are not discernable to those on earth because they transpire in the sphere of Barzakh عالم برزخ which is hidden from our sensual perceptions. Therefore, we may not be able to see what is happening in the grave even if we open it up because all that happens in it is concerned with the metaphysical world of Barzakh, not with the physical and sensory world.

The belief of Ahl-sunnah regarding the life of the Holy Prophet ﷺ in his blessed grave is just that his blessed soul remains in the highest place of Illiyeen (اعلیٰ علیین) whilst it has a very strong bond with his blessed physical body in his blessed grave. Due to the strong bond, his physical body offers salah in the sphere of Barzakh i.e. it cannot be witnessed in the physical world and can only be perceived in the metaphysical world of the Barzakh (برزخ).

Allama Dawud bin Sulayman Baghdadi رحمة الله عليه writes:

والحاصل ان حياة الانبياء ثابتة بالاجماع (تسكين الصدور ص241)

In essence a consensus is present between the scholars regarding the life of the Prophets in their graves.

Allama Jalal-ul-din Suyuti ﵀ writes:

حياة النبی ﷺ فی قبره هو و سائر الانبياء معلومة عندنا علما قطعيا لما قام عندنا من الادلة فی ذلك و تواترت به الاخبار الدالة علی ذلك

(تسكين الصدور ص 241)

The life of the Holy Prophet and the other Prophets in their graves is definite because of the various proofs and continuous reports regarding it.

## Note:

The angels come to the deceased and make him sit and make him answer their questions. All this occur in the metaphysical world of the Barzakh. In the physical world if one observes the interior of a grave, through some means, he may not perceive these happenings. It is like a person who sees himself standing and walking or running in his dream, while a man who is awake and sitting besides him, sees his body just lying in bed.



## Note:

**1.** Anas ﷺ narrated that the Holy Prophet ﷺ said:

الانبياء احياء فی قبورهم يصلون (بيهقی)

The Prophets are alive in their graves performing salah.

**2.** Anas ﷺ narrated that the Holy Prophet ﷺ said:

مررت علی موسی ليلة اسری بی عند الكثيب الاحمر وهو قائم يصلی فی قبره

(مسلم)

I passed by Musa on the night of meraj (Ascension) near a red plateau and found him standing and offering salah in his grave.

**3.** Abu Huraira رضی اللہ عنہ narrated that the Holy Prophet ﷺ said:

**من صلی عند قبری سمعته ومن صلی علی من بعید ابلغته**

**(بیهقی فی شعب الایمان)**

Whosoever recites prayer of mercy at my graveside, I hear it, and whosoever recites it from a far distance it is delivered to me (by the angels).

**4.** Aus bin Aus narrated

**قالوا یا رسول اللّٰه و کیف تعرض صلوتنا علیك و قد ارمت ـــــ فقال ان اللّٰه عزوجل حرم علی الارض اجساد الانبیاء (مشکوٰة)**

People asked, "O Holy Prophet! how will our prayer of mercy be delivered to you when you have disintegrated? The Holy Prophet replied, "Allah has forbidden the earth (to decompose) the bodies of the Prophets.

This belief of Ahl sunnah is completely in line with the Quran which states:

**اَللّٰهُ يَتَوَفَّى الْأَنفُسَ حِيْنَ مَوْتِهَا وَالَّتِيْ لَمْ تَمُتْ فِيْ مَنَامِهَا فَيُمْسِكُ الَّتِيْ قَضٰى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرٰى إِلٰى أَجَلٍ مُسَمًّى (سوره زمر:42)**

*Allah receives (men's) souls at the time of their death, and that (soul) which dies not (yet) in its sleep. He keeps that (soul) for which He has ordained death and dismisses the rest till an appointed term.*

This verse comprises of the fact that Allah removes

the souls of the sleeping from their bodies. The soul is out of the body but its association with the body still exists. We know well what occurs to that soul-less body during sleep. The body turns from one side to another, it is seen speaking and walking and children are often seen reciting their lessons during sleep.

The belief mentioned above, can be summarised thus. At death the soul is removed from the physical body and is placed in its destination. Yet it maintains an association with the body. Some of them have a very strong association of the degree that they even perform salah. The only difference is that in the sleep we are unaware of what the body is doing and going through, whereas in the metaphysical world of Barzakh this discernment is not impossible.

In fact, we can go one step further and say that the same actually occurred with the Holy Prophet ﷺ in his life-time too. It is reported in a hadith.

ان عینی تنامان ولا ینام قلبی (بخاری)

Indeed my both eyes sleep but my heart does not sleep.

It implies that despite the removal of the soul from his body, the Holy Prophet remained conscious of some matters. This cognizance was due to the strong association between the blessed soul and the blessed body.

**Chapter 6:**

# Innovations in faith about the Holy Prophet ﷺ

## Innovation 1:

To believe that the Holy Prophet ﷺ had complete and perfect knowledge of the details of the universe and of all its incidents which have occurred from eternity or will occur till the people enter Hell or the Paradise.

The innovators say that he had knowledge of each and every particle of the universe, and had the knowledge of thoughts and intentions in the minds of people, and was aware of all the contents of the (Preserved Tablet) (لوح محفوظ) and even had the learning of those five things about which the Quran states that no one knows them except Allah.

## Arguments of the innovators and their answer

### Argument 1:

They aver that since the Holy Prophet ﷺ is the most distinguished of all the creation, therefore, it is necessary that he encompasses the knowledge of the whole creation in perfect detail.

### Answer:

**i.** Each muslim is more honoured and distinguished than

any disbeliever. If the proof is taken to be true it would result in that every muslim, although he may be totally illiterate, must be encompassing the knowledge of all of the disbelievers, including those who have mastered the sciences and arts. This result is obviously false.

**ii.** The Quran quotes the statement of hoopoe and does not give the verdict of its being untrue.

أَحَطتُ بِمَا لَمْ تُحِطْ بِهٖ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَإٍ يَقِيْنٍ (سوره نمل:**22**)

*He said: I have found out (a thing) that you do not apprehend, and I come to you from Sheba with sure tidings.*

There is no doubt that Solomon (Sulaiman) was more distinguished than the hoopoe, a bird, but still he was unaware of the tidings which that bird brought to him.



## Argument 2:

The Quran says:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ (سوره نحل:**89**)

*And we reveal the Scripture to you as an exposition of all things.*

## Answer:

Allama Suyuti wrote in his book Al-Itqan (الاتقان)

"The Ulama say that if one intends to make commentary (tafsir) of the Quran, he must first of all look into the Quran itself because it happens that a thing is mentioned concisely at one place of the Quran and is described in detail at another place. If it is not mentioned in the Quran then he must refer to Sunnah and Hadith,

because Sunnah is the explanation of the Quran.

Based on Allama Suyuti's statement, we look in the Quran for the explanation of the given verse. The Quran says:

*1.* يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ (سوره اعراف:187)

*They ask you of the (destined) Hour, when will it come to port. Say: its knowledge is with my Lord only. He alone will manifest it at its proper time.*

*2.* قُلْ إِنْ أَدْرِىٓ أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّىٓ أَمَداً (سوره جن:25)

*Say: (O Muhammad): I know not whether that which you are promised is near, or if my Lord has set a distant term for it.*

*3.* وَعِندَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ (سوره انعام:59)

*And with Him are the keys of the invisible. None but He knows them.*

*4.* إِنَّ اللّٰهَ عِندَهُ عِلْمُ السَّاعَةِ (سوره لقمان:34)

*Lo! Allah with Him is the knowledge of the Hour.*

**5.** It is stated in a sahih hadith that the Holy Prophet said: The keys of the invisible are five. Nobody knows them except Allah. Then he recited this verse,

اِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ وَ يُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِى الْاَرْحَامِ وَمَا تَدْرِىْ نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِىْ نَفْسٌ بِاَىِّ اَرْضٍ تَمُوْتُ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ o (سورۂ لقمان: 34)

*Lo! Allah! With Him is knowledge of the Hour. He sends down the rain, and knows that which is in the wombs. No soul knows what it will earn tomorrow,*

*and no soul knows in what land it will die. Lo! Allah is knower, Aware.*

From these verses and hadith it is apparent that the five unseen things (i.e. when will the Qiyamah happen, what will a man earn the next day; when will it rain; where will the man die, what does the womb hold) are exceptions from the general meaning of the verse

وَ نَزَّلْـنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَئ ُء (سوره نحل: 89)

*And We reveal the Scripture to you as an exposition of all things.*

In short, it is not that each and everything is mentioned in the Quran. Keeping this fact in mind it would be fruitful to know that the Quran being تِبْيَانًا لِكُلِّ شَئ ُء means that it is a description and an explanation of all matters concerning guidance, principles of religion and success in both worlds.

Ibn Jarir Tabri wrote explaining this verse:

"Allah says, O Muhammad: This Quran has been revealed to you in the manner that it describes in detail the lawful and unlawful, the reward and the punishment and all other matters necessary for the guidance of the people"

## Innovation 2:

To put absolute authority with the Holy Prophet ﷺ.

Some innovators believe that the Holy Prophet ﷺ is the absolute deputy of Allah and is granted free reign over the entire universe. He may do whatever he wills, grant whatever he wishes to whom he wills. He can snatch away from whomever he wishes. The entire earth is in his

ownership, the whole of Paradise is his estate, all the angels are his subordinates and he has been handed over the keys of Hell and Paradise.

## Answer:

The following verses of the Quran disprove this belief.

**قُل لَّآ أَمۡلِكُ لِنَفۡسِىۡ ضَرّاً وَلَا نَفۡعاً إِلَّا مَا شَاءَ اللّٰهُ (سوره یونس:49)**

*Say: I have no power to hurt or benefit myself, save that which Allah wills.*

**قُل لَّآ أَقُولُ لَكُمۡ عِندِىۡ خَزَآئِنُ اللّٰهِ وَلا أَعۡلَمُ الۡغَيۡبَ وَلا أَقُولُ لَكُمۡ إِنِّىۡ مَلَكٌ (سوره انعام:50)**

*Say (O Muhammad, to the disbelievers): I don't say to you (that) I possess the treasures of Allah, nor that I have knowledge of the Unseen; and I don't say to you: Lo! I am an angel.*



## Innovation 3:

To call the Holy Prophet ﷺ as knower of unseen عالم الغیب

This is false because:

**1.** In shariah terminology knower of unseen (عالم الغیب) is the one who has knowledge of the unseen without any means. This is true only for Allah. Therefore if this word is used for someone besides Allah it would imply that that person is a partner to Allah in this attribute, which is in fact peculiar to Allah only. Thus it is shirk.

The innovators may say: We call the Holy Prophet a knower of unseen (عالم الغیب) in the literal sense i.e. one who knows the unseen although, through means." But

even this is not correct because it causes misunderstandings in the minds of the readers and listeners. They may take it in the wrong sense. Such use of words which causes misunderstanding is prohibited in the Quran and Hadith.

The words رَاعِنَا in Arabic means "Please, take care of us." Similar pronunciation in Hebrew means a stupid person. The Jews invented a mischief that they started addressing the Holy Prophet ﷺ with the word رَاعِنَا in their wrong sense. The Companions (Sahaba), being totally unaware of its evil meaning in Hebrew, also started using it, with complete sincerity, to address the Holy Prophet ﷺ. The Jews were happy to hear the Muslims using this word. The Quran prohibited the use of this word for the Muslims and substituted it with another word اُنْظُرْنَا which had no evil meaning in Hebrew.

A hadith prohibits the use of words عبدی and امتی when addressing his own male and female slaves. The reason being that Allah also calls the man and woman His slave (عبد وامة). And there is a big difference in being a slave of Allah and a slave of a man. Allah's slave has nothing of his own, neither his body nor his potentials.

So when a man calls his slave as عبدی (my slave) a listener may have the impression that he is calling him in the meaning which is only applicable to Allah, although the user may not have used it in that sense.

**2.** When the term Knower of Unseen (alim-ul-ghaib) is used for the Holy Prophet it would be either because he knows some of the ghaib (unseen) or because he knows

all the unseen.

The second one is spurious for the reason that it is proven both rationally and through numerous traditions that the Holy Prophet ﷺ did not know some of the unseen.

For example, in the Quran, Allah tells the Holy Prophet to declare

لَوْ كُنْتُ اَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ (سوره اعراف: 188)

*Had I knowledge of the Unseen, I should have abundance of wealth.*

Similarly the Quran and Hadith deny the Holy Prophet's knowledge of the hour of reckoning.

عن عائشة رضى الله عنها قالت من اخبرك ان محمدا ﷺ يعلم الخمس التى قال الله تعالى ان الله عنده علم الساعة فقد اعظم الفرية۔

(بخارى)

Ayesha ؓ said "Whoever tells you that Prophet Muhammad ﷺ was aware of those five things which are mentioned in the following Quranic verse, he has told a great lie."

اِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَافِى الْاَرْحَامِ وَمَا تَدْرِىْ نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِىْ نَفْسٌ بِاَىِّ اَرْضٍ تَمُوْتُ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

*Lo! Allah! with Him is knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Lo! Allah is Knower, Aware.*

When some hypocrites falsely accused Ayesha ؓ, the Holy Prophet, inspite of his anxiety and distress, and inspite of making all investigations, did not know the

actual facts until they were revealed to him by Allah.

If the word knower of the unseen (alim-ul-ghaib) is used for the Holy Prophet in the sense that he knows some ghaib (unseen), this too is spurious because every man has knowledge of some unseen e.g. his own thoughts of which the others are ignorant. Similarly all Muslims know the existence of angels and hell and heaven. Inspite of it, every body knows that calling them Alim-ul-ghaib is spurious and invalid.

**Chapter 7:**

# The Angels

The Quran and Hadith and, in fact, even the previous Scriptures are replete with the mention of angels.

## Characteristics of the angels:

**1.** They have been created from light and have intangible bodies. They can transform into whatever shape they desire, and their bodies are to them as clothes are to humans.

**2.** They have no gender and are free from all human needs like eating. drinking and procreating. They are also free from ill-feelings like anger, jealousy and hatred for each other.

**3.** They are totally obedient to Allah, never disobey Him and execute diligently whatever task they are deputed with.

لَا يَعْصُوْنَ اللّٰهَ مَا اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ (سوره تحريم:6)

*They do not resist Allah in that which He commands them, but do that which they are commanded.*

**4.** They are constantly busy in worship of God and His glorification.

فَالَّذِيْنَ عِنْدَ رَبِّكَ يُسَبِّحُوْنَ لَهٗ بِالَّيْلِ وَالنَّهَارِ وَهُمْ لَا يُسْئَمُوْنَ (سوره حم السجده: 38)

*Those who are with your Lord glorify Him day*

*and night, and tire not.*

**5.** Allah revealed His Books and Scrolls through them because they are extremely trustworthy and efficient and there is no possibility of occurrence of any error or mistake on their part. Whatever they are entrusted with is totally safe and whatever they have delivered to the Prophets from Allah is entirely true, correct and reliable. The trust worthiness and diligence of Jibrail (Gabriel) عليه السلام have been attested by the Quran.

اِنَّهٗ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ ذِىْ قُوَّةٍ عِنْدَ ذِى الْعَرْشِ مَكِيْنٍ مُطَاعٍ ثَمَّ اَمِيْنٍ

**(سوره تکویر:19-21)**

*This is in truth the word of an honoured messenger. Mighty, established in the presence of the Lord of the Throne- (One) to be obeyed, and trustworthy.*

**6.** They are in multitudes and only Allah knows their total count. No part of heavens or earth is void of them.

## Variety of the Angels:

Throughout the heavens and earth there are angels deputed by God. They are entrusted and charged with different duties.

**1.** Some bear the Divine Throne (the Arsh), some are in rows around the Throne, and others are circum-ambulating it.

اَلَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ وَمَنْ حَوْلَهٗ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ **(سوره غافر:7)**

*Those who bear the Throne, and all who are round about it, hymn the praises of their Lord.*

**2.** Some are warders of Jannah (Paradise).

وَسِيْقَ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَراً حَتَّى إِذَا جَاؤُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِيْنَ (سوره زمر:73)

*And those who keep their duty to their Lord are driven into the Garden in troops till, when they reach it, and its gates are already opened, and its warders say to them: Peace be on you; You are good, so you enter (the Garden of delight) to dwell in it for ever.*

**3.** Some are warders of Jahannum (Hell).

وَسِيْقَ الَّذِيْنَ كَفَرُوا إِلَى جَهَنَّمَ زُمَراً حَتَّى إِذَا جَاؤُوهَا فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا (سوره زمر:71)

*And those who disbelieve are driven towards hell in troops till, when they reach it and its gates are opened, and its warders say to them: Did not messengers of your own come to you reciting to you the revelations of your Lord and warning you of the meeting of this your Day.*

**4.** Some are deputed with removing the souls of men at the time of death.

قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِىْ وُكِّلَ بِكُمْ (سوره سجده:11)

*Say: The angel of death, who has charge concerning you, will give death to you.*

**5.** Some are given the charge of protecting the human beings from harm of jinns and from other dangers and accidents.

يَحْفَظُوْنَهٗ مِنْ اَمْرِ اللّٰهِ (سوره رعد:11)

*Who guard him by Allah's command.*

**6.** Some are deputed with recording the deeds of men

whether good or evil.

وَاِنَّ عَلَيْكُمْ لَحٰفِظِيْنَ كِرَامًا كَاتِبِيْنَ يَعْلَمُوْنَ مَاتَفْعَلُوْنَ۔

**(سوره انفطار:10-12)**

*Lo! there are guardians above you. Honourable and recording. Who know (all) that you do.*

**7.** Some question the dead in their graves. They are known as Munkir and Nakir.

**عن انس قال قال رسول اللّٰہ ﷺ ان العبد اذا وضع فی قبره و تولی عنه اصحابه انه يسمع قرع نعالهم اتاه ملكان فيقعدانه فيقولان له ما كنت تقول فی هذا الرجل لمحمد (بخاری و مسلم)**

Anas h reported that the Holy Prophet ﷺ said: When a man is buried in his grave and his folk turn back and he hears the sound of their shoes, two angels come to him. They make him sit and ask him, "What did you use to say about this man Muhammad ﷺ.

**عن ابی هريرة قال قال رسول اللّٰہ ﷺ اذا اقبرالميت اتاه ملكان اسودان ازرقان يقال لاحدهما المنكر وللآخر النكير فيقولان ماكنت تقول فی هذا الوجل (ترمذی)**

Abu Huraira ؓ reported that the Holy Prophet said: When a dead is buried in his grave two angels, with black faces and blue eyes, come to him. One of them is called Munkir and the other Nakir. They ask him, "What did you use to say about this man.

**عن البراء من عازب عن رسول اللّٰہ قال ياتيه ملكان فيجلسانه فيقولان له من ربك ما دينك ـــــ ما هذا الرجل الذی بعث فيكم (مسند احمد)**

Bara bin Aazib ؓ reported that the Holy Prophet ﷺ said: (When a dead is buried in his grave) two angels

come to him. They make him sit and ask him (these three questions): "Who is your Lord? ...... What is your religion? .... Who is this man who was raised amongst you?

**8.** Some are incharge of the mountains.

**عن عائشة انها قالت قال رسول اللّٰه ﷺ وسلم ---- فرفعت راسی فاذا انا بسحابة قد اظلتنی فنظرت فاذا فیها جبرئیل فنا دانی فقال ان اللّٰه قد سمع قول قولك وما ردوا علیك رقد بعث الیك ملك الجبال لتامره بما شئت فیهم (بخاری ومسلم)**

Ayesha رضي الله عنها reported: The Holy Prophet described that when he was returning from his preaching trip to Taif. "I raised my head and saw a cloud above me. In it was Gabriel (عليه السلام) who called me saying, "Allah has heard all that your people replied to you and He has sent the angel of the mountains so that you may order him to do with your people that you wish."



**9.** Some are incharge of the foetus

**عن انس بن مالك عن النبی ﷺ قال و کل اللّٰه بالرحم ملكا (بخاری)**

Anas رضي الله عنه reported that the Holy Prophet ﷺ said: Allah appoints an angel as incharge of a (pregnant) uterus

In short, there is a simultaneous intrinsic system of the universe in which the workers are the angels.

## Note:

Belief in the angels is a necessary part of Islam and disbelief in them is kufr.

## The four angels closest to God

**1.** Jibrail (Gabriel) عليه السلام

He delivered God's messages and wahi to His Prophets.

**2.** Mikail (Michael) عليه السلام

He is chiefly charged with providing sustenance to creation.

**3.** Israfil عليه السلام

He is to blow the trumpet on the Last Day.

**4.** Izrail عليه السلام

He, with his subordinates, removes souls of men at the time of their death.

According to the majority of the Ulama Jibrail عليه السلام is the most honoured amongst the angels.

It is totally false to regard the angels as mere natural forces which are without life and form. Their description in the Quran indicates them to be living beings possessing concsiousness and reasoning.



فَنَادَتْهُ الْمَلآئِكَةُ وَهُوَ قَائِمٌ يُصَلِّىْ فِىْ الْمِحْرَابِ أَنَّ اللّهَ يُبَشِّرُكَ بِيَحْيٰى مُصَدِّقاً بِكَلِمَةٍ مِّنَ اللّهِ (سوره آل عمران:**39**)

*And the angels called to him as he stood praying in the sanctuary Allah gives you glad tidings of (a son whose name is) Yahya (John who comes) to confirm a word from Allah.*

**2.** The angels are described in Quran to be with wings:

اَلْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا اُولِىْ اَجْنِحَةٍ مَّثْنٰى وَثُلٰثَ وَرُبٰعَ (سوره فاطر: **1**)

*Praise be to Allah, the Creator of the heavens and*

*the earth, Who appoints the angels messengers having wings two, three and four.*

**3.** The following incident also proves the angels to be living beings and not just physical forces.

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ o إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَاماً
قَالَ سَلَامٌ قَوْمٌ مُّنكَرُونَ o فَرَاغَ إِلَى أَهْلِهِ فَجَاء بِعِجْلٍ سَمِينٍ o فَقَرَّبَهُ إِلَيْهِمْ قَالَ
أَلَا تَأْكُلُونَ o فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ o فَأَقْبَلَتِ
امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ o قَالُوا كَذَلِكِ قَالَ رَبُّكِ إِنَّهُ
هُوَ الْحَكِيمُ الْعَلِيمُ o قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ o قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ
مُّجْرِمِينَ o لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ o مُسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ

**(سوره الذريت:34-24)**

*Has the story of Abraham's honoured guests reached you? When they came to him and said: Peace! he answered, Peace! (and thought): Folk unknown (to me). Then he went apart to his house-folk and brought a fatted calf; And he set it before them. Saying: Will you not eat? Then he conceived a fear of them. They said: Fear not! and gave him tidings of (the birth of) a wise son. Then his wife came forward, making moan, and smote her face, and cried: A barren old woman! They said: Even so says your Lord. Lo! He is the wise, the knower. (Abraham) said: And (afterward) what is your errand, O you sent (from Allah). They said: Lo! we are sent towards a guilty folk, that we may send upon them stones of clay, Marked by your Lord for (the destruction of) the wanton.*

**Chapter 8:**

# The Divine Scriptures

Whatever Scriptures and Scrolls Allah revealed to His Prophets are true and factual. Therefore, it is incumbent upon us that we believe in all of them.

According to some narrations, the total number of Divine Scriptures is 104. From amongst them 50 scrolls were revealed to Seth عليه السلام, 30 to Idrees عليه السلام, 10 to Ibrahim عليه السلام, and 10 to Adam عليه السلام. Amongst the books are the Torah, revealed to Moses عليه السلام, Injeel to Isa (Jesus) عليه السلام, Zabur (Psalms) to Dawud(David) عليه السلام and the Quran to Muhammad ﷺ.

The Quran is last of all the Divine Scriptures and it abrogates all the previous ones.

Other Books and Scrolls were miraculous in terms of their subject and meaning. Whereas the Quran is miraculous with relevance to its words too.

**Notes:**

**1.** Besides the Quran, the other books, which are with the Jews and the Christians, we are not to have faith in them in their present form. To have faith that these books in their original form were true is sufficient for us. Later on the Jews and the Christians made many alterations in them on their own. The Quran and Hadith bear testimony to this fact.

مِنَ الَّذِيْنَ هَادُوْا يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ (سوره نساء:46)

*Some of those who are Jews change words from their context.*

فَوَيْلٌ لِلَّذِيْنَ يَكْتُبُوْنَ الْكِتٰبَ بِاَيْدِيْهِمْ ثُمَّ يَقُوْلُوْنَ هٰذَا مِنْ عِنْدِ اللّٰهِ لِيَشْتَرُوْا بِهٖ ثَمَنًا قَلِيْلًا فَوَيْلٌ لَّهُمْ مِمَّا كَتَبَتْ اَيْدِيْهِمْ وَوَيْلٌ لَّهُمْ مِمَّا يَكْسِبُوْنَ

*Therefore woe be to those who write the Scripture with their hands and then say, "This is from Allah, so that they may purchase a small gain with it. Woe to them for that their hands have written, and woe to them for that they earn thereby.*

Therefore only that part of the Bible has credibility which is attested by the Quran and Hadith.

**2.** The Quran as present today, is definitely unchanged and there is no possibility of any change ever taking place in it.

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ (سوره الحجر:9)

*Lo! We, even We reveal the Quran, and Lo! We verily are its Guardian.*

اِنَّهٗ لَكِتٰبٌ عَزِيْزٌ لَا يَاتِيْهِ الْبَاطِلُ مِنْ بَيْنَ يَدَيْهِ وَلَا مِنْ خَلْفِهٖ تَنْزِيْلٌ مِنْ حَكِيْمٍ حَمِيْدٍ

(سوره حم السجده: 42)

*It is an unassailable Scripture. Falsehood cannot come at it from before it or behind it. (It is) a revelation from the Wise, the Owner of Praise.*

Thus the Quran even today is just the same as it was when first revealed and it is obviously kufr (disbelief) to accept that any change has been made to it.

## Chapter 9:

# The Jinns

The Jinns are also amongst the creation of Allah. They were created from fire, long before the creation of man. The Quran says:

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُوْمِ (سوره حجر:27)

*And the Jinn we created aforetime of essential fire.*

The Jinns are subtle beings and can change themselves into different forms. It is stated in Hadith that they often assume the shape of snakes.

But they, like humans, depend on food and drink and are of different genders and procreate.

Like humans, they are also bound to obey the injunctions of Allah.

Iblees (or Satan), who refused to prostrate before Adam عليه السلام, was also a jinn. The Quran says:

وَاِذْ قُلْنَا لِلْمَلَائِکَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْا اِلَّا اِبْلِیْسَ کَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ اَمْرِ رَبِّہٖ (سوره حجر:50)

*And (remember) when We said to the angels: Fall prostrate before Adam, and they fell prostrate, all save Iblees. He was of the Jinn, so he rebelled against his Lord's command.*

When Allah asked him the reason for rebelling he replied,

قَالَ مَا مَنَعَکَ اَلَّا تَسْجُدَ اِذْ اَمَرْتُکَ قَالَ اَنَا خَیْرٌ مِنْهُ خَلَقْتَنِیْ مِنْ نَارٍ وَخَلَقْتَهٗ مِنْ طِیْنٍ (سوره اعراف:12)

*He said: What hindered you that you did not fall prostrate when I bade you? (Iblees) said: I am better than him. You created me of the fire while you created him of mud.*

Allah informed that the actual hindrance in obeying was his pride.

اَبٰی وَاسۡتَکۡبَرَ وَکَانَ مِنَ الۡکٰفِرِیۡنَ (سوره بقره:35)

*He demurred through pride, and so became a disbeliever.*

Due to his pride he never repented and will never be prepared to repent. Rather, he requested Allah to be given respite till the Doomsday, so that he may seduce the creations and send them astray.

Allah's wisdom conformed with his request and he was granted the respite but was foretold of his end -result also.

قَالَ أَنظِرۡنِیۤ إِلَی یَوۡمِ یُبۡعَثُونَo قَالَ إِنَّكَ مِنَ المُنظَرِینَ o قَالَ فَبِمَا أَغۡوَیۡتَنِی لَأَقۡعُدَنَّ لَهُمۡ صِرَاطَكَ الۡمُسۡتَقِیۡمَoثُمَّ لآتِیَنَّهُم مِّن بَیۡنِ أَیۡدِیهِمۡ وَمِنۡ خَلۡفِهِمۡ وَعَنۡ أَیۡمَانِهِمۡ وَعَن شَمَآئِلِهِمۡ وَلاَ تَجِدُ أَكۡثَرَهُمۡ شَاكِرِینَoقَالَ اخۡرُجۡ مِنۡهَا مَذۡؤُوماً مَّدۡحُوراً لَّمَن تَبِعَكَ مِنۡهُمۡ لأَمۡلأَنَّ جَهَنَّمَ مِنكُمۡ أَجۡمَعِینَ o

(سوره اعراف:18-14)

*He said: Reprieve me till the day when they are raised (from the dead). He said: Lo! you are of those reprieved. He said: Now, because You have send me astray, verily I shall lurk in ambush for them on Your Right Path. Then I shall come upon them from before them and from behind them and from their right hands and from their left hands, and you will not find most of them beholden (to You). He said: Go*

*forth from here, degraded, banished. As for such of them as follow you, surely I will fill the hell with all of you.*

The Jinns too, are dependant on the guidance (hidayah) for eternal salvation. Amongst them are also Muslims (believers), disbelievers and fasiqs (sinners). Their final abode, like the man, is Paradise for the Muslims and Hell for the Kafirs. The Prophets sent for the mankind were for the jinns too. The Quran states:

**وَإِذْ صَرَفْنَا إِلَيْكَ نَفَراً مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَى قَوْمِهِم مُّنذِرِينَ o قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَاباً أُنزِلَ مِن بَعْدِ مُوسَى مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ o يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ o وَمَن لَّا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَولِيَاء أُوْلَئِكَ فِي ضَلَالٍ مُّبِينٍ o(سوره احقاف:32-29)**

*And when we inclined towards you (O' Muhammad) certain of the Jinn, who wished to hear the Quran, and when they were in its presence, said: Give ear! and, when it was finished, turned back to their people, warning.*

*They said: O our people! Lo! we have heard a Scripture which has been revealed after Moses, confirming that which was before it, guiding towards the truth and a right path.*

*O our people! respond to Allah's summoner and believe in Him.*

*He will forgive you some of your sins and guard you from a painful doom.*

*And who does not respond to Allah's summoner he can nowhere escape in the earth and he (can find)*

*no protecting friends besides Him. Such are in a manifest error.*

The Quran states that Allah granted Sulaiman (Solomon) عليه السلام rule over the jinns too:

**فَسَخَّرْنَا لَهُ الرِّيْحَ تَجْرِىْ بِاَمْرِهٖ رُخَاءً حَيْثُ اَصَابَo وَ الشَّيٰطِيْنَ كُلَّ بَنَّاءٍ وَّ غَوَّاصٍ مُقَرَّنِيْنَ فِى الْاَصْفَادِ ۔ (سوره ص: 36-38)**

*So we made the wind subservient to him, setting fair by his command whenever he intended. And the devils (jinns) every builder and diver (We made subservient). And others linked together in chains.*

**وَ مِنَ الْجِنِّ مَنْ يَّعْمَلُ بَيْنَ يَدَيْهِ بِاِذْنِ رَبِّهٖ وَ مَنْ يَّزِغْ مِنْهُمْ عَنْ اَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيْرِo يَعْمَلُوْنَ لَهٗ مَا يَشَاءُ مِنْ مَّحَارِيْبَ وَ تَمَاثِيْلَ وَ جِفَانٍ كَالْجَوَابِ وَ قُدُوْرٍ رّٰسِيٰتٍ ۔ (سوره سبا:12-13)**

*And (We gave him) certain of the jinn who worked before him by permission of his Lord. And those who deviated from our command, We caused them to taste the punishment of flaming fire.*

*They made for him what he willed: synagogues and statues, basins like wells and boilers built into the ground.*

Before the queen of Sheba could reach Sulayman عليه السلام, he asked his courtiers, amongst whom were the jinns too, if any of them could bring the queen's throne before her arrival.

**قَالَ عِفْرِيْتٌ مِنَ الْجِنِّ اَنَا اٰتِيْكَ بِهٖ قَبْلَ اَنْ تَقُوْمَ مِنْ مَّقَامِكَ وَ اِنِّىْ عَلَيْهِ لَقَوِىٌّ اَمِيْنٌ۔ (سوره نمل: 39)**

*A stalwart of the jinns said: I will bring it to you before you rise from your place. Lo! Verily I am strong and trusty for such work.*

## Chapter 10:

# Questioning, pain and pleasure in the grave

The Quran states:

فَوَقٰهُ اللّٰهُ سَيِّئَاتِ مَا مَكَرُوْا وَ حَاقَ بِاٰلِ فِرْعَوْنَ سُوْٓءَ الْعَذَابِ o اَلنَّارُيُعْرَضُوْنَ عَلَيْهَا غُدُوًّا وَّ عَشِيًّا وَ يَوْمَ تَقُوْمُ السَّاعَةُ اَدْخِلُوْا اٰلَ فِرْعَوْنَ اَشَدَّ الْعَذَابِo

**(سوره مومن: 45,46)**

*So Allah warded off from him (Moses) the evils which they plotted, while a dreadful doom encompassed Pharaoh's folk. The Fire! They are exposed to it morning and evening, and on the day when the Hour rises (it is said) Enter Pharaoh's folk the most awful doom.*

It is understood from these verses that Pharaoh and his folk are exposed to punishment and pain before the Last Day, i.e. in the period of grave or Barzakh.

مِمَّا خَطِيْٓئٰتِهِمْ اُغْرِقُوْا فَاُدْخِلُوْا نَارًا ۔ **(سوره نوح: 25)**

*Because of their sins they were drowned, then made to enter a Fire.*

Entrance of these people in a Fire, before the Last Day, denotes entrance in the fire of grave or Barzakh. Its evidences are:

i- The word فَاُدْخِلُوْا (then made to enter) has the Arabic letter ف which denotes one happening immediately following the other. Thus the verse means that immediately after being drowned they were made to enter

a Fire.

ii- The verb اُدْخِلُوْا is of past tense which denotes that their entrance has occurred.

Hadith mentioning pain, pleasure and questioning in the grave are continuous and reported by numerous companions (Sahabah) like Umar bin Khattab, Usman bin Affan, Zaid bin Thabit, Anas bin Malik, Baraa bin Azib, Tamim Dari, Thawban, Jabir bin Abdullah, Huzayfah, Ubadah bin Samit, Abdullah bin Rawaha, Abdullah bin Abbas, Abdullah bin Umar, Abdullah bin Masud, Amr bin Aas, Muaz bin Jabal, Abu Umama, Abu Darda, Abu Hurairah and Ayesha رضی اللّٰہ عنہم.

The Hadith states:

*1.* عن انس قال قال رسول اللّٰہ ﷺ ان العبد اذا وضع فی قبرہ و تولی عنہ اصحابہ انہ لیسمع قرع نعالھم اتاہ ملکان فیقعدانہ فیقولان ما کنت تقول فی ھذا الرجل لمحمد فاما المومن فیقول اشھد انہ عبد اللّٰہ و رسولہ فیقال لہ انظر الی مقعدک من النار قد ابدلک اللّٰہ بہ مقعدا من الجنۃ فیراھما جمیعا و اما المنافق او الکافر فیقال لہ ما کنت تقول فی ھذا الرجل فیقول لا ادری کنت اقول ما یقول الناس فیقال لہ لا دریت و لا تلیت یضرب بمطارق من حدید ضربۃ فیصیح صیحۃ یسمعھا من یلیہ غیر الثقلین ۔ (بخاری و مسلم)

Anas ﷺ reported that the Holy Prophet ﷺ said: When a man is buried in his grave and his companions turn back he hears their footsteps. In the meantime two angels (Munkir and Nakir) come to him. They make him sit up and ask him, "What did you use to say about this man, Muhammad ﷺ. The believer replies, "I bear

witness that he is Allah's slave and His messenger." Then he will be asked to look at his destination in Hell which Allah has replaced with one in Paradise. He will see both of them. The disbeliever or hypocrite replies, "I don't know. I said just what others would say." The angels say to him, "You neither used your brain nor did you look for guidance". Then they strike him with iron bars. He screams loudly which only the animals nearby hear.

*2.* عن زيد بن ثابت قال بينما رسول الله ﷺ فی حائط لبنی النجار علی بغلة له و نحن معه اذ حادت به فکادت تلقیه و اذا اقبرستة او خمسة فقال من یعرف اصحاب هذه الاقبر قال رجل انا قال فمتی ماتوا قال فی الشرك فقال ان هذه الامة تبتلی فی قبورها فلولا ان لا تدافنوا لدعوت الله ان یسمعکم من عذاب القبر الذی اسمع منه

(مسلم)

Zayd bin Thabit ﷺ reported that whilst the Holy Prophet ﷺ was riding on a mule in the land of Bani Najjar, all of a sudden it bolted and was about to throw him off. Nearby there were five or six graves. He asked, "Who knows the dead buried in them? "One replied that he knew them. The Holy Prophet ﷺ asked him when they died. He replied that they died in disbelief and polytheism. The Holy Prophet asaid: They are being punished in their graves. If I did not fear that you will quit burying the dead, I would have requested Allah to let you hear the torment of the grave which I hear.

*3.* عن ابن عباس رضی الله عنهما ان النبی ﷺ مربقبرین فقال انهما لیعذبان و ما یعذبان فی کبیر اما احدهما فکان لا یستبری من

البول و اما الآخر فکان یمشی بالنمیمة...... الخ

(بخاری و مسلم)

**3.** Abdullah bin Abbas ﷺ reported that the Holy Prophet ﷺ passed by two graves and informed (his companions) that the two buried in them were being tormented for avoidable acts. One did not care for urine splashing upon him (when he urinated) and the other used to backbite.

## Some important clarifications:

***1-*** When mention is made of the grave and its pain, pleasure and questioning, it means every that place where the dead bodies or their remnants are lying whether collected at one place or scattered in different places, and whether in their original form or in some altered form as after incineration. The presence of even a single cell of the dead is enough for its place to be considered as a grave.

***2-*** When a person dies his soul is transferred to its specific station. An association is established between it and the body or its remnants, because of which whatever states, the body or its remnant cell undergoes, the soul feels them.

***3-*** We live in a physical and discernable world but we experience a metaphysical realm of dreams. A person in his dreams undergoes several happenings but a person sitting right next to him is unaware of them.

Similarly besides this physical world there is a metaphysical realm of Barzakh (عالم البرزخ) Upon death the Barzakh manifests before the dead. Like a man in dreams

the dead also undergoes several experiences but a man peeping into a grave perceives nothing except when the metaphysical world of Barzakh is exposed to him.

*4-* Some dead persons are given metaphysical bodies too. In this case their souls have association with both physical and metaphysical bodies, and pain or pleasure is meted out on both of them.

**عن ابی ہریرة ؓ قال قال رسول اللّٰه ﷺ ایت لیلة اسری بی علی قوم بطونهم کالبیوت فیها الحیات تری من خارج بطونهم فقلت من هولاء یا جبرئیل قال هولاء اکلة الربا (احمد و ابن ماجه)**

Abu Hurairah ؓ reported that the Holy Prophet ﷺ said: At the night of Ascension (معراج) I passed by a group of people whose stomachs were as large as rooms. In them snakes were visible. I asked, "O Gabriel who are these people?" He replied, "They are the consumers of usury."

In an above-quoted hadith it was mentioned that the animals hear the dead sereaming when they are tormented in their graves.

Some people raise an objection that according to the hadith the mule of the Holy Prophet ﷺ bolted, but we never find animals bolting, even in the graveyards of the disbelievers.

The answer is that usually the screams heard by the animals are of decreased volume so that their routine activities are not disturbed. It was only to teach the Ummah that the volume was increased to its normal intensity just for a second. This made the mule bolt.

## Chapter 11:

# Jesus عليه السلام is alive and was not crucified

The Quran says:

*1.* وَ قَوْلِهِمْ اِنَّا قَتَلْنَا الْمَسِيْحَ عِيْسَى ابْنَ مَرْيَمَ رَسُوْلَ اللّٰهِ وَ مَا قَتَلُوْهُ وَ
مَا صَلَبُوْهُ وَ لٰكِنْ شُبِّهَ لَهُمْ ۔ (سوره نساء: 157)

*And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger. They neither slew him nor crucified him, but it appeared so to them.*

*2.* وَ مَا قَتَلُوْهُ يَقِيْنًا بَلْ رَّفَعَهُ اللّٰهُ اِلَيْهِ وَ كَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۔
(سوره نساء: 157)

*They slew him not for certain. But Allah took him up towards Himself. Allah was ever Mighty, Wise.*

The Jews were the arch-enemies of Jesus عليه السلام and they connived to kill him. Allah foiled their conspiracy and they could neither kill him nor even hang him on the cross.

*3.* وَ اِنْ مِّنْ اَهْلِ الْكِتَابِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ ۔(سوره نساء: 159)

*There is not one of the People of the Scripture but will believe in him before his death.*

Hafiz Ibn Kathir wrote in his tafsir:

"The correct position is that the pronouns **به** (him) and **موته** (his death) in the verse refer to Jesus عليه السلام."

An evidence in support of Ibn Kathir's statement is the fact that the Christians, who are also the People of the

Scripture, have faith in Jesus عليه السلام in their lives. If the words "his death" mean the Christian's death the verse would be devoid of beneficial meaning. The meaning will be useful when it is believed that the existing faith of Christians in Jesus عليه السلام is void, but after his descent from the heavens all the Christians on earth will adopt true faith in him.

*4.* اِذْ قَالَ اللّٰهُ يَا عِيسٰى اِنِّىْ مُتَوَفِّيْكَ وَ رَافِعُكَ اِلَىَّ۔

**(سوره آل عمران: 55)**

*(And remember) when Allah said: O Jesus! Lo! I am gathering you (with soul and body) and causing you to ascend to Me.*

Allah made this promise to Jesus عليه السلام when Jews conspired against him. Jesus عليه السلام then asked his followers if any of them was ready to sacrifice his life for him. A young one gave his assent. When the enemy was to enter his room Allah changed the facial features of the follower to those of Jesus عليه السلام and the angels lifted Jesus عليه السلام to the heavens. The enemy caught the follower and taking him to be Jesus crucified him.

The followers of Mirza Qadiani (a false claimant of Prophethood) say that the verse means:

"I am giving death to you and raising you (in rank) towards Me."

If the word متوفی, in the verse, is taken to mean 'giving death' no useful meaning remains for the words رافعك الى (causing you to ascend to Me) because the Prophets whether they die a natural death or are murdered their

souls are granted high stations as a matter of routine. So mentioning this in connection with Jesus عليه السلام would be superfluous. Also if a higher rank was meant here, in case of martyrdom the rank would have been much higher.

Moreover there is consensus in the Ummah on Jesus عليه السلام being alive. In Tafsir Jame- al Bayan (جامع البيان) it is stated:

الاجماع انه حی فی السماء و ینزل و یقتل الدجال و یؤید الدین ۔

The Ummah is unanimous on the fact that Jesus عليه السلام is alive in the heavens, and will descend and slay the Anti-Christ (Dajjal) and uphold Islam.

## Some Clarifications:

1- The Quran says:

وَ مَا مُحَمَّدٌ اِلَّا رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ (سوره آل عمران: **144**)

*Muhammad is but a messenger; messengers have passed away before him.*

The word قَدْ خَلَتْ means passed away. This aptly applies to Jesus عليه السلام too, because when he was lifted up to the heavens he certainly passed away from the earth. Taking the word to mean 'died' is not correct.

2- In a hadith it is stated:

لو کان موسی و عیسیٰ حیین ۔

"If Moses and Jesus had been alive ......"

Apparently if means that both Moses and Jesus عليه السلام are dead and if they had been alive ......

The fact is that the word حیین is a dual (تثنیه)of حی just as کتابین is a dual for کتاب .

In Arabic it is often that two different things are

collectively named with one dual by surmounting one over the other e. g. والدين (two fathers) for والد (father) and والده (mother), قمرين (two moons) or شمسين (two suns) for قمر (moon) and شمس(sun).

Likewise one حى (alive) and one ميت (dead) are collected under one dual of حيين (two alive).

Thus the word حيين, in hadith, does not necessitate the death of Jesus عليه السلام.

## Chapter 12:

# The signs of the Last Day

The Quran and Hadith and early Scriptures are replete with the description of annihilation of the universe some day. That day is called the Last Day. The annihilation will occur with the angel, Israfil عليه السلام, blowing the Trumpet (الصُّوُر). Forty yours later he will blow it again and all the dead will get resurrected. The process of annihilation and resurrection is called Qiyamah (القيامة). The object of Qiyamah is to reward those who accepted and followed the Right Path and to punish those who went astray or rejected it.

Allah has not informed any one of the date of the Last Day. The Prophets informed of the tokens and signs preceding it. Those signs are of two types: minor and major. Minor signs commenced with the birth of the Holy Prophet a and will end with the manifestation of Imam Mahdi عليه السلام. which will be the first major sign The last major sign will be the angel lsrafil blowing the Trumpet.

## Minor Signs:

The very first of them was the life of the Holy Prophet ﷺ. This is why he was given, in the previous Scriptures, the title of Prophet of the Hour (نبی الساعة).

In times closer to the Last Day following signs will become manifest:

*1-* Actual knowledge of Islam will decrease and ignorancy of it will abound in the masses.

*2-* Adultery and wine-drinking will flourish in the Muslim society.

*3-* Music and singers will prevail.

*4-* Lying will become a fashion.

*5-* Men will disobey their mothers and obey their wives.

*6-* Friends will be preferred over the fathers.

*7-* The rulers will regard public revenue as their personal wealth.

*8-* Security deposits will be betrayed.

*9-* Modesty and shame will decline.

*10-* Worthless and fools will rise to prominence.

Many of these signs are prevalent today and are on increase day by day.



## Major Signs:

In order of occurrence their description is as follows:

**عن حذيفة بن اسيد الغفارى قال اطلع النبىﷺ علينا و نحن نتذاكر فقال ما تذكرون قالوا نذكر الساعة قال انها لن تقوم حتى تروا قبلها عشر آيات فذكر الدخان و الدجال و الدابة و طلوع الشمس من مغربها و نزول عيسى بن مريم و يا جوج و ماجوج و ثلاثة خسوف خسف بالمشرق و خسف بالمغرب و خسف بجزيرة العرب و آخر ذلك نار تخرج من اليمن تطرد الناس الى محشرهم (مسلم)**

Huzaifa bin Aseed ﷺ said: Once when we were having a discussion the Holy Prophet ﷺ came to us and asked: What are you talking about? We replied: We are talking about the Last Day. He said: It will not occur till

you see (its) ten signs...... the smoke, the Dajjal, the beast, sunrise from west, descent of Jesus, son of Mary, Gog Magog, three sinkings in the earth, one in the east, one in the west and one in the Arabian peninsula, and last of all a fire which will emerge from Yemen and drive the people towards Syria.

## 1- The Rule of Imam Mahdi عليه السلام:

The word 'mahdi' literally means the guided one. In this sense every alim with proper and correct learning is a mahdi. Rather, every true and rightly guided Muslim is a mahdi. Neverthless, the promised Mahdi will be a specific person who will manifest before the advent of Qiyamah.

The promised Mahdi will be from the progeny of the Holy Prophet's daughter, Fatimah رضي الله عنها. His name will be Muhammad and his father's name will be Abdullah, and he will be a resident of Madinah. He will be a copy of the Holy Prophet ﷺ in character.

**عن عبد اللّٰه بن مسعود قال قال رسول اللّٰه ﷺ لا تذهب الدنيا حتى يملك العرب رجل من اهل بيتی یواطئی اسمه اسمی (ترمذی و ابو دائود) و فی روایة ابی یواطئ اسم ابیه اسم ابی ـ**

Abdullah bin Masud رضي الله عنه narrated that the Holy Prophet ﷺ said, "The world will not end till a man from my progeny rules over the Arabs. His name will coincide with mine. In one narration it is stated that his father's name will be that of my father.

Some people will identify him in Makkah and force him to become their ruler. When the news will spread of his supernatural victory over his enemies, people will take

him as their saviour and will gather around him from all lands so much so that the saints from Syria and Iraq will also give their allegiance on his hand.

عن ام سلمة عن النبی ﷺ قال یکون اختلاف عند موت خلیفة فیخرج رجل من اهل المدینة هاربا الی مکة فیاتیه ناس من اهل مکة فیخرجونه و هو کاره فیبایعونه بین الرکن و المقام و یبعث الیه البعث من الشام فیخسف بهم بالبیداء بین مکة و المدینة فاذا رأی الناس ذلك اتاه ابدال الشام و عصائب اهل العراق فیبایعونه...... و یعمل فی الناس بسنة نبیهم و یلقی الاسلام بجرانه فی الارض فیلبث سبع سنین ثم یتوفی...... (ابو دائود)

Umm Salema رضی اللّٰہ عنہا reported that the Holy Prophet ﷺ told: At the death of a ruler there will be a conflict (between the nobles over that who should be made the ruler. In such a situation) an inhabitant of Madinah, with fear of being forced to become the ruler, will flee to Makkah. People of Makkah will identify him and will force him to take over the rule and will swear their allegiance at his hand at a place between the stone of Abraham (مقام ابراهیم) and the Black Stone (حجر اسود) of the Kabah. The neighbouring rulers will dislike him to be a ruler and an army from Syria will be sent to fight him. The earth will split open and the whole Syrian army will get buried alive at Baida, a place between Makkah and Madinah. When its news will spread the saints of Syria and Iraq will come to him and give their allegiance at his hand....... He will rule in the manner of the Holy Prophet ﷺ and Islam will be the law of the whole world. He will rule for seven years and then die.

## 2- Emergence of Dajjal

The word 'dajjal', in Arabic, is derived from dajal which means to deceive. Although every big deceiver can be called a dajjal, but the promised one (Antichrist) will be a specific person with following characteristics:

Prominent features of Dajjal (Anti Christ)

*1-* He will be from the Jews.

*2-* His emergence will be from a place close to Syria and Iraq.

*3-* He will first claim to be a prophet and later on declare himself to be God.

*4-* He will go to Isfahan (a province of present Iran) where a great many Jews will follow him.

*5-* The letters ک ، ف ، ر will be impressed on his forehead. They make the word kafir i.e. a disbeliever.

*6-* He will be one eyed and that too will have a swollen pterygium of the size of a grape.

His other eye will be wiped off.

*7-* He will demonstrate many acts of magic and miracles.

*8-* The news of his emergence will reach Imam Mahdi when he will be stationed in Damascus after conquering back Constantinople.

*9-* He will try to enter both Makkah and Madinah but will fail to do so because of the angels guarding them.

عن ابی امامة الباهلی قال خطبنا رسول اللّٰہ ﷺ ...... انه يبداء فيقول انا نبی و لا نبی بعدی ثم يثنی فيقول انا ربكم و لا ترون ربكم حتی تموتوا (ابن ماجه)

Abu Umamah ﷺ narrated that the Holy Prophet ﷺ said in a sermon, "Dajjal (Antichrist) will first claim to be

a prophet whereas the fact is that there will no (new) prophet after me. Later on he will declare to be your Lord whereas the fact is that you cannot see your Lord before your death."

عن انس قال قال رسول اللّٰہ ﷺ مامن نبی الاقد انذر امته الاعور الکذاب الا انه اعور...... مکتوب بین عینیه ك ف ر (بخاری)

Anas ﷺ reported that the Holy Prophet ﷺ said, "Every prophet warned his people of the one eyed big liar. Lo! he will be one eyed and the letter ك ، ف ، ر will be impressed on his forehead.

عن عبادة بن الصامت عن رسول اللّٰہ ﷺ قال...... ان المسیح الدجال قصیر افحج جعد اعور مطموم العین لیست بناتئة و لا حجراء۔

(ابو داؤد م)

Ubadah bin Samit ﷺ reported that the Holy Prophet ﷺ said, "Dajjal (Antichrist) will be short-statured, distance between his legs will be comparatively large, his hair will be curly, he will be one- eyed, his other eye will be wiped off and will neither be protruding nor be sunken.

عن حذیفة عن النبی ﷺ قال ان الدجال یخرج و ان معه ماء و نارا فاما الذی یراه الناس ماء فنار تحرق و اما الذی یراه الناس نارا فماء بارد عذب فمن ادرك ذلك منكم فلیقع فی الذی یراه نارا فانه ماء عذب طیب

(بخاری و مسلم)

Huzaifa ﷺ narrated that the Holy Prophet ﷺ said, "The Dajjal will go out with water and fire with him. That which the people will see to be water will be actually burning fire, and that which they will find to be fire will

be cold and sweet water. So whoever of you is put to the test should throw himself into that which he sees to be fire because it will be actually pure and sweet water.

## 3- Descent of Jesus عليه السلام from the heavens:

After the emergence of Dajjal, one day when it will be the time of Asr prayers, Jesus عليه السلام will descend from the heavens, on the eastern minaret of the Jame masjid of Damascus, with his hands resting on the shoulders of two angels.

Jesus عليه السلام will offer the prayers behind Imam Mahdi. Then both of them will prepare for combat with Dajjal. Allah will create extra-ordinary effects in his breath i.e., his breath will reach the distance of his sight and no disbeliever will be able to endure it. Because of it Dajjal's body will start melting like a piece of salt in water. He will run, to save his life, but Jesus عليه السلام will pursue him and reach him at Bab Ludd, and kill him with his spear. Then the Muslim army will kill and destroy the whole Jewish army.

It will be the time when no disbeliever will remain on earth. All the Jews will be killed and all the Christians will turn into Muslims.

On the death of Imam Mahdi, Jesus عليه السلام will become the ruler of the Muslims. He will rule for more than forty years and then die a natural death. He will be buried close to the sacred grave of the Holy Prophet ﷺ

عن ابى هريرة قال قال رسول الله ﷺ و الذى نفسى بيده ليوشكن ان
ينزل فيكم ابن مريم حكما عدلا فيكسر الصليب و يقتل الخنزير و يضع

الحرب و يفيض المال حتى لا يقبله احد (بخاری و مسلم)

Abu Huraira رضی اللہ عنہ reported that the Holy Prophet ﷺ said, "I swear by God who holds my life that the son of Mary (i.e. Jesus) علیہ السلام will descend between you as a just ruler. He will break the cross and end up jihad (because in his time no disbeliever will remain on earth and all will adopt Islam. During his reign there will be such a flow of wealth that nobody will remain to accept it from others

عن جابر قال قال رسول اللّٰه ﷺ ...... فينزل عيسى بن مريم فيقول اميرهم تعال صل لنا فيقول لا ان بعضكم لبعض امراء تكرمة اللّٰه هذه الامة (مسلم)

Jabir رضی اللہ عنہ narrated that the Holy Prophet ﷺ said: Jesus, son of Mary, علیہ السلام will descend and the ruler of the Muslims (i.e. Imam Mahdi) will request him to come forward and lead the prayers. Jesus علیہ السلام will reply, "No. Your leaders are from amongst you." This will be an honour from Allah for this Ummah.

## 4- Emergence of Gog and Magog:

حَتّٰى اِذَا فُتِحَتْ يَاْجُوْجُ وَ مَاْجُوْجُ وَ هُمْ مِنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَo

(سوره انبياء: 96)

*Until, when Gog and Magog are let loose, and they hasten out of every mound.*

During the reign of Jesus علیہ السلام Gog and Magog will come out of their land and spread all over the world. They will be from the progeny of Yafith, son of Noah (نوح) علیہ السلام. They will make a huge massacre and create great destruction.

عن النواس بن سمعان قال ذكر رسول اللّٰه ﷺ ذات غداة...... فبينما

هو كذلك اذ اوحی الله الی عیسیٰ عليه السلام انی قد اخرجت عبادا لی لا یدان لاحد بقتالهم فحرز عبادی الی الطور و یبعث الله یا جوج و ماجوج و هم من کل حدب ینسلون فیمر اوائلهم علی بحیرة طبریة فیشربون ما فیها و یمر آخرهم فیقولون لقد کان بهذه مرة ماء ثم یسیرون حتی ینتهوا الی جبل الخمر و هو جبل بیت المقدس فیقولون لقد قتلنا من فی الارض هلم فلنقتل من فی السماء فیرمون بنشابهم الی السماء فیرد الله علیهم نشابهم مخصوبة دما- و یحصر نبی الله عیسیٰ عليه السلام و اصحابه حتی یکون راس الثور لاحدهم خیرا من مائة دینار لاحدکم الیوم فیرغب نبی الله عیسیٰ عليه السلام و اصحابه فیرسل الله علیهم النغف فی رقابهم فیصبحون فرسی کموت نفس واحدة ثم یهبط نبی الله عیسیٰ علیه السلام و اصحابه الی الارض فلا یجدون فی الارض موضع شبر الا ملاهٔ زهمهم و نتنهم فیرغب نبی الله عیسیٰ علیه السلام و اصحابه الی الله فیرسل الله طیرا کاعناق البخت فتحملهم فتطرحهم حیث شاء الله ثم یرسل الله مطرا لا یکن منه بیت مدر و لا وبر فیغسل الارض حتی یترکها کالزلفة ۔ (مسلم)

Nawas bin Sam'aan رضي الله عنه reported that one morning the Holy Prophet صلى الله عليه وسلم told:...... (During the reign of Jesus عليه السلام people will be in peace and prosperity when) Allah will send a revelation to him: I am going to release such people that nobody has the power to combat. So you gather my slaves on the Mount Sinai.

Allah will then let loose Gog and Magog who will hasten out of every mound. They will be in such a large number that their front rows will pass by River Tibris and drink its water, but when their last rows will pass by it there will be no water left for them, and (because of the moist river-bed) they will say that it appears that there

used to be water in it.

Gog and Magog will continue their march and enter Jerusalem and say: Lo! We have killed the inhabitants of earth. Now let's finish the inhabitants of the heavens. They will throw their arrows upwards. Allah will return them smeared with blood.

On the other side Jesus عليه السلام and his companions will be besieged on Mount Sinai and will be in very difficult situation. Due to lack of food a head of ox will cost hundred guineas. They will pray to Allah. Boils will erupt in the necks of Gog and Magog and because of them all will die a sudden death. Jesus عليه السلام and his companions will descend down from the mountain but will not find any place free of the foul smell of the dead bodies of Gog and Magog. At their humble request Allah will send birds with necks as long as those of the camels. They will carry the dead bodies and throw them where ordered by Allah. Then Allah will send a big rain which will wash and clean the earth and make it like a mirror.

## 5- The smoke:

It will descend from the sky and cover the whole space. It will last for forty days and will cause sneezing and running nose in the believers. It will choke the throats of the disbelievers with which they will fall unconscious and remain so for two to three days. It is mentioned in the Quran.

فَارْتَقِبْ يَوْمَ تَاتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ يَغْشَى النَّاسَ (سوره دخان 10-11)

*But you watch (O Muhammad) for the Day when the sky will produce visible smoke. That will envelop the people.*

Abdullah bin Masud ﷺ was of the opinion that this portent transpired when the Holy Prophet ﷺ prayed to God against his tribe, the Quraish, and as a result severe drought afflicted them. Because of severe thirst and hunger people would feel a smoke in front of them.

## 6- The sun-rise from the west:

عن ابی ذرقال قال رسول اللّٰہ ﷺ حین غربت الشمس این تذھب ھذہ قلت اللّٰہ و رسولہ اعلم قال فانھا تذھب حتی تسجد تحت العرش فتستاذن فیوذن لھا و یوشك ان تسجد و لا یقبل منھا و تستاذن فلا یوذن لھا و یقال لھا ارجعی حیث جئت فتطلع من مغربھا۔ و فی روایۃ قال أ تدرون متی ذاك ذاك حین لا ینفع نفسا ایمانھا لم تکن آمنت من قبل او کسبت فی ایمانھا خیرا ۔

(بخاری و مسلم)

Abu Zar ﷺ reported that one day when the sun had set the Holy Prophet ﷺ asked: Do you know where does the sun go? I replied: Allah and His Prophet know better. He said: (Although its body remains in the orbit but it ('s soul) goes and prostrates under the Throne (of Allah) and seeks permission (to move further in the orbit) and it is permitted (to do so). It is close that it may prostrate but may not be permitted (to move further) and may be ordered to retreat. So it will rise from the west. In another narration it is mentioned that the Holy Prophet ﷺ said: Do you know when will it occur? It will occur when adopting true faith will not benefit a disbeliever and adopting obedience will not benefit a disobedient.

يَوْمَ يَاتِیْ بَعْضُ اٰيٰتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ اَوْ كَسَبَتْ فِیْ اِيْمَانِهَا خَيْرًا ـ (سورة انعام: 158)

*In the day when one of the portents come from your Lord, its belief will avail no soul which did not believe before it as did not earn good (by works) in its belief.*

## 7- Emergence of the beast from the earth:

وَ اِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ اَخْرَجْنا لَهُمْ دَابَّةً مِنَ الْاَرْضِ تُكَلِّمُهُمْ اِنَّ النَّاسَ كَانُوْا بِاٰيٰتِنَا لَا يُوْقِنُوْنَ (سوره نمل: 82)

*And when the word is fulfilled concerning them, we shall bring forth a beast to speak to them because mankind did not have faith in our revelations.*

A hadith says:

عن ابی هريره ان رسول اللّٰه ﷺ قال تخرج الدابة و معها خاتم سليمان بن داود و عصا موسی بن عمران فتجلو وجه المومن بالعصا و تختم انف الكافر بالخاتم حتی ان اهل الخوان ليجتمعون فتقول هذا يا مومن و تقول هذا يا كافر (ترمذی و ابن ماجه)

Abu Huraira ﷺ reported that the Holy Prophet ﷺ said: The (Mount Safa in Makkah will burst open and the) beast will emerge (from it). It will have the ring of Solomon, son of David عليهما السلام and the staff of Moses عليه السلام. It will brighten the face of the believer with the staff and stamp the nose of the disbeliever with the ring (and darken his face). It will reach people sitting around a table and will make distinction between them saying to a believer, O believer! and to a disbeliever, O disbeliever!

## 8- The cold wind:

عن عبد اللّٰه بن عمرو قال قال رسول اللّٰه ﷺ ...... ثم يرسل اللّٰه ريحا

باردة من قبل الشام فلا يبقى على وجه الارض احد فى قلبه مثقال ذرة من خير اوا ايمان الا قبضته حتى لو ان احدكم دخل فى كبد جبل لدخلته عليه حتى تقبضه...... فيبقى شرار الناس (مسلم)

Abdullah bin Amr ؓ reported that the Holy Prophet ﷺ said: (Shortly after the emergence of the beast) Allah will send a cold wind from Syria which will take the life of every Muslim (on earth). Even if he is in the interior of a cave it will enter it and take his life. So only the disbelievers will remain on the earth.

## 9- Demolition of Kaba:

Thereafter, the Abyssinians will become the rulers of earth. In their time oppression and strife will be common and modesty and shame will be completely effaced from the earth. They will demolish the Kaba, brick by brick and according to a hadith.

لا يستخرج كنز الكعبة الا ذو السو يقتين من الحبشة ـ (ابو داؤد)

The treasures of the Kaba (collected after Imam Mahdi) will be dug out by an Abyssinian having thin shins.

## 10- The Fire:

It will start from Aden, in Yemen, and drive the people to Syria. It is the place where after the Resurrection and change of earth all the people will be gathered for accountability.

The fire will drive the people incessantly except from sunset till sun-rise. On reaching Syria the fire will vanish.

## Chapter 13:

# The Last Day (القیامه)

The Last Day or Qiyamah is a definite fact and is sure to come. It will befall on Friday and tenth of Muharram. The year has not been disclosed. It will start with the 'blow of death' into the Trumpet by the angel Israfil عليه السلام and will end when the people have entered Paradise or Hell. It will be the Day of Judgement and all the souls will be rewarded for their deeds, good or bad.

The Quran says:

*1.* لِيَعْلَمُوْا اَنَّ وَعْدَ اللّٰهِ حَقٌّ وَ اَنَّ السَّاعَةَ لَا رَيْبَ فِيْهَا۔

**(سورہ کهف 21)**

*That they might know that the promise of Allah is true and that, as for the Hour, there is no doubt concerning it.*

*2.* اِنَّ السَّاعَةَ اٰتِيَةٌ اَكَادُ اُخْفِيْهَا لِتُجْزٰى كُلُّ نَفْسٍ بِمَا تَسْعٰى

**(سورہ طه: 15)**

*Lo! The Hour is surely coming. But I will to keep it hidden, that every soul may be rewarded for that which it strives (to acheive)*

*3.* وَ اِنَّ الدِّيْنَ لَوَاقِعٌ (سورہ ذاریات: **6**)

*And lo! the judgement will indeed befall.*

*4.* اِذَا وَقَعَتِ الْوَاقِعَةُ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ (سورہ واقعه: **2**)

*When the event befalls. There is no denying that it will befall.*

وَ يَوْمَ يُنْفَخُ فِى الصُّوْرِ فَفَزِعَ مَنْ فِى السَّمٰوٰتِ وَ مَنْ فِى الْاَرْضِ اِلَّا مَنْ شَاءَ اللّٰهُ۔

**(سورہ نمل: 87)**

*And (remind them of) the Day when the Trumpet will be blown, and all who are in the heavens and the earth will. start in fear, save him whom Allah wills.*

وَ نُفِخَ فِى الصُّوْرِ فَصَعِقَ مَنْ فِى السَّمٰوٰتِ وَ مَنْ فِى الْاَرْضِ اِلَّا مَنْ شَاءَ اللّٰهُ۔

**(سورہ زمر: 68)**

*And the Trumpet is blown, and all who are in the heavens and the earth swoon away, save him whom Allah wills.*

اِذَا الشَّمْسُ كُوِّرَتْ وَ اِذَا النُّجُوْمُ انْكَدَرَتْ وَ اِذَا الْجِبَالُ سُيِّرَتْ ۔

**(سورہ تکویر 1-3)**

*When the sun is over thrown. And when the stars fall. And when the hills are moved.*

اِذَا السَّمَاءُ انْفَطَرَتْ وَ اِذَا الْكَوَاكِبُ انْتَثَرَتْ وَ اِذَا الْبِحَارُ فُجِّرَتْ ۔

**(سورہ انفطار 1-3)**

*When the heaven is cleft asunder. When the planets are dispersed. When the seas are poured forth.*

اِذَا رُجَّتِ الْاَرْضُ رَجًّا وَ بُسَّتِ الْجِبَالُ بَسًّا فَكَانَتْ هَبَاءً مُنْبَثًّا ۔

**(سورہ واقعہ 4-6)**

*When the earth is shaken with a shock And the hills are ground to powder. So that they become a scattered dust.*

Forty years after the blow of death Israfil عليه السلام will be ordered to blow the Trumpet again. This will be 'the blow of resurrection'.

عن ابی هریرة قال قال رسول الله ﷺ ما بین النفختین اربعون۔

(بخاری و مسلم)

Abu Huraira رضی اللہ عنہ reported that the Holy Prophet ﷺ said, "The time between the two blows will be forty (years).

ثُمَّ نُفِخَ فِیۡهِ اُخۡرٰی فَاِذَا هُمۡ قِیَامٌ یَّنۡظُرُوۡنَ ۔

*Then it is blown the second time, and behold them standing waiting!*

وَ نُفِخَ فِی الصُّوۡرِ فَاِذَا هُمۡ مِّنَ الۡاَجۡدَاثِ اِلٰی رَبِّهِمۡ یَنۡسِلُوۡنَ **(سوره یٰس: 51)**

*And the Trumpet is blown and lo! they rush forth from their graves unto their Lord.*



## Evidences of resurrection

*1.* وَهُوَ الَّذِیۡ یَبۡدَؤُا الۡخَلۡقَ ثُمَّ یُعِیۡدُهٗ وَهُوَ اَهۡوَنُ عَلَیۡهِ **(سوره روم: 27)**

*He is he Who produces creation, then reproduces it, and it is easier for Him.*

*2.* كَمَا بَدَاۡنَاۤ اَوَّلَ خَلۡقٍ نُّعِیۡدُهٗ وَعۡدًا عَلَیۡنَا اِنَّا كُنَّا فٰعِلِیۡنَ

**(سوره انبیاء: 104)**

*As we began the first creation. We shall repeat it. (It is a promise binding) upon Us. Lo! We are to perform it.*

*3.* وَ اَنَّ السَّاعَةَ اٰتِیَةٌ لَّا رَیۡبَ فِیۡهَا وَ اَنَّ اللّٰهَ یَبۡعَثُ مَنۡ فِی الۡقُبُوۡرِ

**(سوره حج: 7)**

*And because the Hour will come, there is no doubt in it; and because Allah will raise those who are in the graves.*

اَوَلَمۡ یَرَوۡا اَنَّ اللّٰهَ الَّذِیۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ وَ لَمۡ یَعۡیَ بِخَلۡقِهِنَّ بِقٰدِرٍ عَلٰۤی اَنۡ یُّحۡیِیَ الۡمَوۡتٰی **(سوره احقاف: 33)**

*"Have they not seen that Allah, Who created the heavens and the earth and was not wearied by their creation, is Able to give life to the dead? "*

قَالَ مَنْ يُحْيِى الْعِظَامَ وَهِىَ رَمِيْمٌ قُلْ يُحْيِيْهَا الَّذِىْ اَنْشَأَهَا اَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيْمٌ ۔ (سورہ یس: 78,79)

*He said: 'Who will revive these bones when they have rotted away?' Say: 'He will revive them Who produced them at the first, for He is Knower of every creation."*

يَا اَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِىْ رَيْبٍ مِنَ الْبَعْثِ فَاِنَّا خَلَقْنَا كُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَ غَيْرِ مُخَلَّقَةٍ (سورہ حج: 5)

*"O mankind! if ye are in doubt concerning the Resurrection, then Lo! (just think over your creation) We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless.*

## Practical demonstration of resurrection in this world:

1- Abraham عليه السلام requested Allah

رَبِّ اَرِنِىْ كَيْفَ تُحْيِ الْمَوْتٰى (سورہ بقرہ: 260)

*My Lord! Show me how you give life to the dead.*

Allah said:

فَخُذْ اَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ اِلَيْكَ ثُمَّ اجْعَلْ عَلٰى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَاتِيْنَكَ سَعْيًا وَ اعْلَمْ اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ۔ (سورہ بقرہ: 260)

*Take four of the birds and cause them to incline towards you, then (slaughter them and make them into pieces and) place a piece of them on each hill, then call them, they will come to you in haste, and*

*know that Allah is Mighty, Wise.*

2- A Prophet ﷺ passed by a ruined town and exclaimed:

أَوْ كَالَّذِى مَرَّ عَلَى قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِـى هَـذِهِ اللّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللّهُ مِئَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْماً أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّبِثْتَ مِئَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ وَانظُرْ إِلَى العِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْماً فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (سوره بقره: **259**)

*Or the like of him who, passing by a township which had fallen into utter ruin, exclaimed! How shall Allah give this township life after its death? And Allah made him die a hundred years, then brought him back to life. He said: How long have you tarried? (The man) said: I have tarried a day or part of a day. (He) said: No, but you have tarried for a hundred years...... Look at your ass! And, that we make you a token for mankind, look at the bones, how We adjust them and then cover them with flesh! And when (the matter) became clear to him, he said: I know (now) that Allah is Able to do all things.*



## Mode of resurrection:

عن ابی هريرة قال قال رسول اللّٰه ﷺ ...... ثم ينزل اللّٰه من السماء ماء فينبتون كما ينبت البقل و ليس من الانسان شيء لا يبلى الا عظما و احدا وهو عجب الذنب و منه يركب الخلق يوم القيامة (بخارى و مسلم)

Abu Huraira ﷺ reported that the Holy Prophet ﷺ said:...... then Allah will send a light rain with which the humans will crop out like plants. He said: All parts of the

human body get rotten except the lower part of the back-bone. From that bone (i.e. its cell) man's body will be re-created on the Last Day.

## The earth and the heavens of the Last Day will be different:

The Quran states:

يَوْمَ تُبَدَّلُ الْاَرْضُ غَيْرَ الْاَرْضِ وَ السَّمَاوَاتُ (سوره ابراهيم: 48)

*On the day when the earth will be changed to other than the earth and the heavens (also will be changed).*

A hadith states:

عن المقداد قال سمعت رسول الله ﷺ يقول تدنو الشمس يوم القيامة من الخلق حتى تكون منهم كمقدار ميل (مسلم)

Miqdad رضي الله عنه reported that the Holy Prophet ﷺ said: On the Last Day the sun will get as close as one mile from the creation.

## The Great Intercession by the Holy Prophet ﷺ:

According to a hadith in Bukhari and Muslim, a long period will pass before the Reckoning would start: People will get tired and helpless from thirst and heat, and will approach Adam عليه السلام and request him to intercede so that the Reckoning starts and the present predicament comes to an end.

Adam عليه السلام will refer them to Noah عليه السلام, who will refer them to Abraham عليه السلام and he will refer them to Moses عليه السلام, who will refer them to Jesus عليه السلام.

Jesus عليه السلام will say:

ان محمدا خاتم النبيين قد حضر اليوم ۔

Muhammad ﷺ, the last of the Prophets, is present today (lets request him to intercede.)

Jesus عليه السلام will take their representatives with him to the Holy Prophet ﷺ and request him to intercede. The Holy Prophet ﷺ will agree to it and go to a particular platform and praise his Lord and request Him for the Reckoning to start. That intercession is called the Great Intercession (الشفاعة الكبرى) and that particular platform is called the Praised Estate (مقام محمود). The Quran state:

عَسٰى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا (سوره بنى اسرائيل: **79**)

*It may be that your Lord will raise you to a praised estate.*

## Distribution of books of deeds:

After the Great Intercession the books of deeds will be distributed. Every body's book of deeds will come flying to him and will reach his right or left hand. Thereafter, everybody will be instructed to read it. The Quran says:

اِقْرَأْ كِتَابَكَ كَفٰى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيْبًا(سوره بنى اسرائيل: **14**)

*(And it will be said to him) Read your book. Your soul suffices as reckoner against you this day.*

فَاَمَّا مَنْ اُوْلِىَ كِتَابَهٗ بِيَمِيْنِهٖ فَيَقُوْلُ هَائُومُ اقْرَءُ وْا كِتَابِيَهْ اِنِّىْ ظَنَنْتُ اَنِّىْ مُلٰقٍ حِسَابِيَهْ (سوره الحاقة: **20 ,19**)

*Then, as for him who is given his record in his right hand, he will say (with excitement to others): Take read my book. Surely I knew that I should have*

*to meet my reckoning.*

وَ اَمَّا مَنْ اُوْتِیَ کِتَابَهٗ بِشِمَالِهٖ فَیَقُوْلُ یٰلَیْتَنِیْ لَمْ اُوْتَ کِتٰبِیَهْ وَ لَمْ اَدْرِ مَا حِسَابِیَهْ (سوره الحاقه: 25, 26)

*But as for him who is given his record in his left hand, he will say: Oh, would that I had not been given my book. And knew not what my reckoning.*

## The Reckoning:

When the people have gone through the records of their deeds, the reckoning will start. The Quran says:

فَاَمَّا مَنْ اُوْتِیَ کِتَابَهٗ بِیَمِیْنِهٖ فَسَوْفَ یُحَاسَبُ حِسَاباً یَّسِیْرًا ـ

(سوره انشقاق: 7,8)

*Then whoso is given his account in his right hand. He truly will receive an easy reckoning.*

At the time of reckoning the Prophet and those Angels who were deputed for recording the deeds کراماً کاتبین will be present as witnesses. Allah says:

وَجِیْءَ بِالنَّبِیّٖنَ وَ الشُّهَدَاءِ وَ قُضِیَ بَیْنَهُمْ بِالْحَقِّ (سوره زمر: 69)

*And the Prophets and the witnesses are brought and it is judged between them with truth.*

The witnesses (شهداء), mentioned in the verse, mean the angels who kept the record of the deeds of men.

The Prophets will claim that they delivered the injunctions of Allah to their people but they did not accept them. The disbelievers will deny their claim. Allah will ask the Prophets to present their evidence: Our Holy Prophet and his Ummah will give the witness that the Prophets did deliver the injunctions of Allah to their people. The Quran says:

وَ كَذَٰلِكَ جَعَلۡنَاكُمۡ أُمَّةً وَسَطاً لِّتَكُونُواْ شُهَدَاء عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيۡكُمۡ شَهِيداً ۔ (سوره بقره: 143)

*Thus We have appointed you a justly balanced ummah, So that you may be witnesses over mankind, and that the messenger may be a witness over you.*

When the disbelievers will be questioned about their deeds they will deny the truth of their records. At this their own limbs and other body parts will testify their truth of the records. The Quran says:

حَتّٰی اِذَا مَا جَاءُ وْهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَ اَبْصَارُهُمْ وَ جُلُوْدُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ وَ قَالُوْا لِجُلُوْدِهِمْ لِمَ شَهِدْتُّمْ عَلَيْنَا قَالُوْا اَنْطَقَنَا اللّٰهُ الَّذِیْ اَنْطَقَ كُلَّ شَیْءٍ۔

(سوره حم سجده: 20,21)

*Till, when they reach it, their ears and their eyes and their skins testify against them as to what they used to do. And they will say to their skins: Why do you testify against us. They will say Allah has given us speech Who gives speech to all things.*

In a hadith the Muslims are instructed to make this prayer (dua)

اللهم حاسبنی حسابا یسیرا ۔

O Allah reckon me an easy reckoning.

Easy reckoning is that his deeds will be put before God but no accountability will be made.

## Weighing of the deeds:

When reckoning is completed the deeds will be weighed to let know the man his degree and class of

reward or punishment For this the scales will be set up. Whose scales will be heavy will be successful and whose will be light will be awarded punishment.

وَ الْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِيْنُهٗ فَاُولٰئِكَ هُمُ الْمُفْلِحُوْنَ وَ مَنْ خَفَّتْ مَوَازِيْنُهٗ فَاُوْلٰئِكَ الَّذِيْنَ خَسِرُوْا اَنْفُسَهُمْ بِمَا كَانُوْا بِاٰيٰتِنَا يَظْلِمُوْنَ

**(سوره اعراف: 8,9)**

*The weighing on that day is true. As for those whose scale is heavy, they are the successful. And as for those whose scale is light: those are they who did loss to themselves because they disbelieved Our revelations."*

## Pond of Kauthar (حوض الكوثر):

After the reckoning or after crossing the Bridge the believers will be given the most clean and white and most sweet water to drink. All the Prophets will have their own ponds of water and the Prophets will themselves serve their followers. The pond of the Holy Prophet ﷺ will be hundreds of miles in length and width and is called Kauthar. Its water will come from the Paradise.

عن عبد الله بن عمرو قال قال رسول الله ﷺ حوضى مسيرة شهر و زواياه سواء ماء ه ابيض من اللبن و ريحه اطيب من المسك و كيزانه كنجوم السماء من يشربه منها فلا يظمأ ابدا (بخارى و مسلم)

Abdullah bin Amr ﷺ reported that the Holy Prophet ﷺ said: The length of my pond will be of the distance of a month. Its water will be whiter than milk, its smell will be sweeter than that of musk, and its glasses will be equal to the stars of the heavens. So, whoever will drink from it will never be thirsty again.

The innovators (مبتدعین) will not be favoured with that water.

عن سهل بن سعد قال قال رسول الله ﷺ انی فرطکم علی الحوض من مر علی شرب و من شرب لم یظمأ ابدا لیردن علی اقوام اعرفهم و یعرفوننی ثم یحال بینی و بینهم فاقول انهم منی فیقال انك لا تدری ما احدثوا بعدك فاقول سحقا سحقا لمن غیر بعدی (بخاری و مسلم)

Sahl bin Saad ﷺ reported that the Holy Prophet ﷺ said: I will be at the pond before your arrival. Whoever will pass by me, he will drink. And whoever will drink will never feel thirsty. Some people will come to me. I will recognise them and they will recognise me but then a blockade will be created between us. I will say that they are my people. It will be said: You don't know what innovations they made (in the religion) after you. At this I will also say: Away with them, away with them, who made innovations after me.

## The Bridge of Sirat:

The major last event of the Last Day will be to cross a bridge which will be placed over Hell. Believers will enter Paradise after crossing it. The disbelievers will be grabbed and thrown from it into Hell.

ثم یضرب الجسر علی جهنم و تحل الشفاعة و یقولون اللهم سلم سلم فیمر المومنون کطرف العین و کالبرق و کالریح و کالطیر و کاجاوید الخیل و الرکاب فناج مسلم و مخدوش مرسل و مکدوش فی نار جهنم (بخاری و مسلم)

It is narrated in a hadith in Bukhari and Muslim: Then a bridge will be placed over Hell, consent for intercession

will be granted and the Prophets will be requesting O Allah! keep (the people) safe.

Some believers will cross the bridge swiftly like the blinking of an eye, some like a lightning, some like a fast wind, some as a fast bird and some like a pedigreed horse. Still some will cross like a pedigreed camel. So some will be reprieved without harm and some injured, while the rest will be pushed into Hell.

Abu-Huraira ﷺ narrated that the Holy Prophet ﷺ told:

يضرب الصراط بين ظهرانى جهنم فاكون اول من يجوز من الرسل بامته و لا يتكلم يومئذ الا الرسل و كلام الرسل يومئذ اللهم سلم سلم و فى جهنم كلاليب مثل شوك السعدان لا يعلم قدر عظمها الا اللّٰه تخطف الناس باعمالهم (بخارى و مسلم)

The bridge will be placed over Hell and I will be the first amongst the Prophets to cross it with my ummah. Only the Prophets will speak on that Day and their speech too will be just the request that O Allah! safety (for those who are crossing the Bridge) O' Allah! safety.

And in Hell will be hooks resembling the thorns of sadan (a thorny) tree. Nobody knows their size except Allah. They will grab, on the bridge, the people decreed for Hell and throw them into it.

Last of all those believers who had done wrong to other believers will have to pay for it:

عن ابى سعيد الخدرى قال قال رسول اللّٰه ﷺ يخلص المومنون من النار فيحسبون على قنطرة بين الجنة و النار فيقتص لبعضهم من بعض مظالم

كانت بينهم فى الدنيا حتى اذا هذبوا و نقوا اذن لهم فى دخول الجنة (بخارى)

Abu Saeed Khudri reported that the Holy Prophet said: The believers will be saved from Hell but will be made to stop on a bridge, that will be between Hell and Paradise. Here revenge will be taken from those who had done wrong to others in the world. When they will get clean from the wrongs only then they will be allowed to enter Paradise.

## Intercession (الشفاعة)

عن ابى هريرة قال لما نزلت و انذر عشيرتك الاقربين دعا النبى ﷺ قرابته فعم و خص فقال يا بنى كعب ابن لوى انقذوا انفسكم من النار فانى لا املك لكم من اللّٰه شيئا و يا بنى مرة بن كعب انقذوا انفسكم من النار فانى لا اغنى عنكم من اللّٰه شيئا و يا بنى عبد شمس انقذوا انفسكم من النار فانى لا اغنى عنكم من اللّٰه شيئا و يا بنى عبد مناف انقذوا انفسكم من النار فانى لا اغنى عنكم من اللّٰه شيئا و يا بنى هاشم انقذوا انفسكم من النار فانى لا اغنى عنكم من اللّٰه شيئا و يا بنى عبد المطلب انقذوا انفسكم من النار فانى لا اغنى عنكم من اللّٰه شيئا و يا فاطمة انقذى نفسك من النار سلينى ماشئت من مالى فانى لا اغنى عنك من اللّٰه شيئا (بخارى و مسلم)

Abu Huraira narrated that when the verse وَ اَنۡذِرۡ عَشِيۡرَتَكَ الۡاَقۡرَبِيۡنَ (i.e. you warn your close relatives) was revealed the Holy Prophet gathered His relatives and said to them: O children of Kab bin Luwai save your souls from the fire (of Hell). I cannot save you from the torment of Allah. O children of Murrah bin Kab save yourselves from the fire. I cannot save you from the torment of Allah.

O children of Abd Munaf save yourselves from fire. I will not be able to save you from the punishment of Allah. O children of Hashim save youselves from the fire. I will not be able to save you from the punishment of Allah. O children of Abdul Muttalib save your souls from the fire. I cannot save you from the punishment of Allah. O Fatimah save your soul from the fire. Ask me whatever you wish from my wealth. I will not be able to save you from the punishment of Allah.

Many people, who have some pious elders, assure themselves of salvation through them, and thus become bold enough to do whatever evil they like. Allah instructed His Prophet ﷺ to warn his relatives. He gathered them and warned them one by one that he would be unable to provide them any protection from the punishment of Allah.



عن جبير بن مطعم قال اتى رسول اللّٰه ﷺ اعرابى فقال جهدت الانفس و جاع العيال و نهكت الاموال و هلكت الانعام فاستسق اللّٰه لنا فانا نستشفع بك على اللّٰه و نستشفع باللّٰه عليك فقال النبى ﷺ سبحان اللّٰه سبحان اللّٰه فما زال يسبح حتى عرف ذلك فى وجوه اصحابه ثم قال و يحك انه لا يستشفع باللّٰه على احد شان اللّٰه اعظم من ذلك و يحك اتدرى ما اللّٰه ان عرشه على سماواته هكذا و قال باصابعه مثل القبة عليه و انه ليئط به اطيط الرحل بالراكب (ابو داؤد)

Jubair bin Mut'im ﷺ narrated that a bedouin came to the Holy Prophet ﷺ and said: The people are suffering and children are starving. The animals have died and the crops are destroyed. You pray to Allah that He may send

rains for us. We make you our intercessor before Allah and we make Allah our intercessor before you. The Holy Prophet ﷺ said: Allah is glorified. Allah is glorified. And he continued saying it till the effect (of greatness of Allah) could be discerned from the faces of the Companions. He then said: Woe to you. Allah cannot be made an intercessor to anyone. His glory is much greater than that. Do you know who Allah is? His Throne is above the heavens like this (dome). And the Holy Prophet ﷺ made a dome with his fingers. He further said, "Inspite of its greatness the throne makes noise due to the Grandeur of Allah just as a howdaj of a camel makes noise because of the weight of the rider.

The creation cannot concieve His full greatness. He, without taking any other's help, Himself does all the billions of works. So how can it be that he intercede to others.

Intercession in the world is of three types which are illustrated in an example of a thief whose theft has been proved and who has been brought before the king.

## Type-1:

Some minister intercedes for release of the thief. The king wants to punish the thief according to the law but since the minister is important for the stability of his kingdom, the king dares not to ignore his intercession and, though unwillingly, releases the criminal. This type is called intercession of status.

## Type-2:

The prince, the queen, or some other beloved one of the king requests for the release of the thief. The king, due to his love for them and his fear of their displeasure accepts their request and, though unwillingly, releases the thief. This is the intercession of love.

These two types of intercessions are impossible before God because except Him nobody else is indispensable for His Kingdom and He fears nobody's displeasure.

## Type-3:

The thief is not a professional one. He is ashamed of his deed and is truly repentant. He acknowledges that he deserves punishment. He does not run after the nobles to get him released. He just looks towards the king and begs his pardon. The king feels pity on him and wants to release him. But he wants to honour the law too, so that the people may not get bold and violate it. Now some minister or some courtier picking up the indication of the king, stands up and intercedes. The king, apparently honouring the courtier, accepts his intercession and pardons the thief. The courtier did not intercede because of his own reasons. He interceded only on account of it being the desire and indication of the king. This is called intercession with consent. Such intercession is possible before Allah and only this type is meant wherever its occurence is mentioned in the Quran and Hadith.

## Intercession is possible and will occur on the Last Day:

يَوْمَئِذٍ لَّا تَنْفَعُ الشَّفَاعَةُ اِلَّا مَنْ اَذِنَ لَهُ الرَّحْمٰنُ وَ رَضِیَ لَهٗ قَوْلاً۔

**(سورہ طہ: 109)**

*On that Day no intercession avails save (that of) him to whom the Beneficient has given leave and whose He accepts.*

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهٗ اِلَّا لِمَنْ اَذِنَ لَهٗ **(سورہ سبا: 23)**

*No intercession avails with Him save for him whom He permits.*

مَنْ ذَا الَّذِیْ یَشْفَعُ عِنْدَهٗ اِلَّا بِاِذْنِهٖ **(سورہ بقرہ: 255)**

*Who is he that intercedes with Him save by His leave.*

If one reflects over these verses he will realise that intercession will also occur on the Day of Judgement. The reason is that if there was to be no intercession on that Day there was no need mentioning the exceptions. And since anything mentioned in the Quran cannot be unnecessary and superfluous, therefore the exceptions mentioned above are sure to occur.

لَا یَمْلِكُوْنَ الشَّفَاعَةَ اِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا **(سورہ مریم: 87)**

*They will have no power of intercession, save him who has made a covenant with his Lord (i.e. to whom their Lord has given His word that they may intercede. They are the Prophets, the angels and the pious persons.*

## For whom there will be no intercession?

مَا لِظّٰلِمِيْنَ مِنْ حَمِيْمٍ وَّ لَا شَفِيْعٍ يُّطَاعُ (سوره مومن: 18)

*There will be no friend for the wrong doers nor any intercessor will be heard.*

In this verse the word ظالمين (wrong-doers) refers to disbelievers and perpetrators of shirk which is stated to be a big wrong in the Quran.

اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ (سوره لقمان: 13)

*Lo! to do shirk is a tremendous wrong.*

Regarding disbelievers and mushriks it is mentioned in the Quran.

وَ يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهُمْ وَ لَا يَنْفَعُهُمْ وَ يَقُوْلُوْنَ هٰؤُلَاءِ شُفَعَاؤُ نَا عِنْدَ اللّٰهِ (سوره يونس: 18)

*They worship beside Allah that which neither hurts them nor profits them, and they say: These are our intercessors with Allah.*

اَمِ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ شُفَعَاءَ قُلْ اَوَلَوْ كَانُوْا لَا يَمْلِكُوْنَ شَيْئًا وَّ لَا يَعْقِلُوْنَo قُلْ لِلّٰهِ الشَّفَاعَةُ جَمِيْعًا (سوره زمر 43,43)

*Or do they choose intercessors other than Allah? Say: What! Even though that they have power over nothing and have no intelligence? Say: To Allah belongs all intercession.*

The mushriks (idol- worshippers) may argue that their actual intercessors are not the statues of stone that they worship. Rather, it is the pious personage, that the idol symbolises, which will be their actual intercessor. Allah answers them that on that day all intercession will be with Him and without His consent nobody will dare to intercede.

From this discussion it is obvious that intercession will occur only with Allah's consent, but for it too there are two pre-requisites:

*1-* Intercessor must be one who is worthy of being given consent to intercede.

*2-* One needy of intercession must not be a disbeliever or a mushrik.

Thus the verses in which intercession is negated like:

اَنْ يَّاتِیَ يَوْمٌ لَا بَيْعَ فِيْهِ وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ۔

*A day comes when there will be no trafficking, nor friendship, nor intercession.*

it is that intercession which lacks the pre-requisites.

## The intercessions by the Holy Prophet ﷺ

The Holy Prophet ﷺ will be granted several opportunities to intercede: These are as under:

*1-* The great intercession (الشفاعة الكبرى). It has been discussed, earlier, in detail.

*2-* For the reckoning to be made easy, and even for exemption from it for some.

*3-* For those Muslim wrong-doers who have been ordered to be taken into Hell.

*4-* For repreivement and pardoning of those Muslim wrong-doers who have been made to enter Hell.

*5-* For bestowing higher ranks and destinations to some in the Paradise.

These five intercessions are established from Hadith.

## Who will intercede?

The Prophets, the angels, the martyrs, the ulama and

pious persons will intercede with Allah's consent.

1_ عن عثمان بن عفان قال قال رسول اللّٰه ﷺ يشفع يوم القيامة ثلاثة الانبياء ثم العلماء ثم الشهداء (ابن ماجه)

Uthman ﷺ reported that the Holy Prophet ﷺ said: Three types of persons will intercede on the day of Qiyamah: the Prophets, the pious ulama and the martyrs.

2_ و فى حديث فيقول اللّٰه شفعت الملائكة و شفع النبيون و شفع المومنون و لم يبق الا ارحم الراحمين (بخارى و مسلم)

It is stated in a hadith that Allah will say: The angels have interceded, and the Prophets have interceded and the (pious) believers have interceded and (now) only the turn of the most Beneficient is left.

3_ عن انس قال قال رسول اللّٰه يصف اهل النار فيمربهم الرجل من اهل الجنة فيقول الرجل منهم يا فلان اما تعرفنى انا الذى سقيتك شربة و قال بعضهم انا الذى وهبت لك وضؤا فيشفع له فيدخله الجنة (ابن ماجه)

Anas ﷺ reported that, in the hereafter, the Muslims destined for Hell will be standing in a row. A man destined for Paradise, will pass by them. One in the row will call him saying, "Do you not recognise me. Once I gave you water to drink. Another will say, "Once I provided you water for ablution." The passer-by will intercede in their favour. His intercession will be accepted and they will be permitted to enter Paradise.

Chapter 14:

# Paradise and Hell

Paradise and Hell are factual and true. The reward, pleasure and peace of Paradise, and the pain and torment of Hell are also true. The inmates of Paradise will experience all sorts of physical and spiritual pleasures whereas the inmates of Hell will experience all sorts of pain and grief.

## Paradise and Hell are already present:

They have been created and they exist at the moment.

The Quran says:

**وَسَارِعُوْا اِلٰى مَغْفِرَةٍ مِنْ رَّبِّكُمْ وَ جَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَ الْاَرْضُ اُعِدَّتْ لِلْمُتَّقِيْنَ (آل عمران: 133)**

*And vie one with another for forgiveness from your Lord, and for a Paradise as wide as are the heavens and the earth, prepared for those who ward off (evil).*

**وَ اتَّقُوْا النَّارَ الَّتِيْ اُعِدَّتْ لِلْكَافِرِيْنَ (آل عمران: 131)**

*And ward off (from your selves) the Fire prepared for disbelievers.*

**وَ لَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى عِنْدَ سِدْرَةِ الْمُنْتَهٰى عِنْدَهَا جَنَّةُ الْمَاْوٰى**

**(سوره نجم 13-15)**

*And verily he saw him yet another time. By the lote-tree of the utmost boundary. Near to which is the Garden of Abode (i.e. the Paradise).*

This third verse is a clear proof of the current existence of Paradise.

A hadith in Bukhari and Muslim say:

*1-* Abdullah bin Umar ﷺ reported that the Holy Prophet said:

**قال تعالیٰ اعدت لعبادی الصالحین مالا عین رات و لا اذن سمعت و لا خطر علی قلب بشر ۔**

Allah said: I have prepared for my pious slaves that which no eye has seen and which no ear has heard and which no heart has comprehended.

*2-* The Holy Prophet ﷺ said:

**اشتکت النار الی ربها فقالت رب اکل بعضی بعضا فاذن لها بنفسین نفس فی الشتاء و نفس فی الصیف فهو اشد ما تجدون من الحرو اشد ما تجدون من الزمهریر ۔**

The Fire (of Hell) complained to its Lord, "O my Lord (due to the intense heat) my one part is burning the other." So Allah allowed it to take two breaths (in a year), one in winter and one in summer. The intense heat and cold (of the weather) which you find is due to those breaths.

Some Mutazila believed that Paradise and Hell have not yet been created and will be created on the day of Qiyamah. They tried to prove their claim through these verses:

**1-** **تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِي الْاَرْضِ وَ لَا فَسَادًا ۔**
**(سوره قصص: 83)**

The Mutazilas take the word نَجْعَلُهَا in the verse to mean 'We will create' and translate it thus:

As for that Abode of the Hereafter (i.e Paradise) We will create it for those who do not seek oppression on earth, nor yet corruption.

## Answer:

The meaning claimed by the Mutazila for the word نَجْعَلُهَا is not definite and categorical. It is used for assigning to some one as illustrated in the following verse.

وَ جَعَلُوْا لِلّٰهِ مِمَّا ذَرَاَ مِنَ الْحَرْثِ وَ الْاَنْعَامِ نَصِيْبًا (سوره انعام، **136**)

*They assign to Allah, of the crops and cattle which He created.*

Therefore, keeping into consideration the previously mentioned verses and hadith, the correct meaning of the verse is thus.

*As for that Abode of the hereafter, We assign it to those who do not seek oppression in the earth, nor yet corruption.*

*2-* The Quran says:

اُكُلُهَا دَائِمٌ وَّ ظِلُّهَا (سوره رعد: **35**)

*Its food is everlasting and its shade.*

The Mutazila say that if Paradise exists at present its food should be ever lasting. But according to another verse:

كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ (سوره قصص: **88**)

*Everything (including Paradise and its food) will perish save His countenance.*

They say that the only way to avoid contradiction between these two verses of the Quran is to believe that Allah will create Paradise on the day of Qiyamah and

from then it will last for ever.

## Answer:

The meaning of the first verse is that the species of the food will never perish. As soon as a fruit is used a new one will replace it. Hence this verse refers to perpetuity of food for the inmates of Paradise, whereas the second verse refers to its temporary annihilation before man's entrance into it. Thus there is no contradiction between the two verses.

## Paradise and Hell are everlasting:

They are everlasting and will never perish after men have entered them. Similarly their pleasures and pains will also never perish. There are many instances where the Quran states that the believers in Paradise and disbelievers in Hell will live for ever (خَالِدِيْنَ فِيْهَا اَبَدًا).

***1-*** The Quran says about disbelievers.

**وَ الَّذِيْنَ كَفَرُوْا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضٰى عَلَيْهِمْ فَيَمُوْتُوْا وَ لَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا ۔ (سوره فاطر: 36)**

*But as for those who disbelieve, for them is fire of hell. Death is not decided for them so that they can die, nor is its torment lightened for them.*

***2-*** In a hadith the Holy Prophet said:

**اذا دخل اهل الجنة الجنة ينادى مناد ان لكم ان تحيوا فلا تموتوا ابدا**

**(مسلم)**

When the deservings have entered Paradise a crier will call out, "For you is to live (for ever), so you will never die.

At this juncture two questions arise, which together

with their answers are given below:

*1-* A disbeliever's life is just a few decades of years in which he committed disbelief (kufr), but his punishment will last for ever. Why is it so?

## Answer:

The reason is that both the believers and disbelievers remain firm on their belief and till death both are of the firm conviction that they will stick to their belief even if they were given everlasting life. Repayment in Paradise and Hell is based on this conviction.

*2.* The aim of punishment is repentance. So when a disbeliever is sent to Hell where he experiences severe punishment, he will certainly repent and make a firm resolve not to repeat his evil ways. The same is stated in the Quran.

**رَبَّنَا اَخْرِجْنَا مِنْهَا فَاِنْ عُدْنَا فَاِنَّا ظٰلِمُوْنَo (سوره مومنون: 107)**

*Our Lord! Oh, bring us out from here! If we return (to evil) then indeed we shall be wrong-doers.*

**وَهُمْ يَصْطَرِخُوْنَ فِيْهَا رَبَّنَا اَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِىْ كُنَّا نَعْمَلُ (سوره فاطر: 37)**

*And they cry for help there, (saying) Our Lord! Release us, we will do right, not (the wrong) that we used to do.*

**وَ لَوْ تَرٰى اِذِ الْمُجْرِمُوْنَ نَاكِسُوْا رُءُ وْ سِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا اَبْصَرْنَا وَ سَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا اِنَّا مُوْقِنُوْنَ (سوره سجده: 12)**

*Could you but see when the guilty hang their heads before their Lord, (and say): Our Lord! We*

*have now seen and heard, so send us back; we will do right, now we are sure!*

Now when the aim of punishment is fulfilled and the guilty have repented and have made a firm resolution not to commit disbelief (kufr) in future, no reason remains for punishment to persist.

## Answer:

The pledge which criminals make from fear of punishment or on being punished is of two types:

**i-** that which is true and is with determination to quit the crime.

**ii-** that which is untrue and is just to escape punishment. There is no determination to quit the crime.

The pledge and regret of the disbelievers in Hell will be of the second type. The Quran bears testimony to it.

**وَ لَوْ تَرٰی اِذْ وُقِفُوْا عَلَی النَّارِ فَقَالُوْا یٰلَیْتَنَا نُرَدُّ وَلَا نُکَذِّبَ بِاٰیَاتِ رَبِّنَا وَ نَکُوْنَ مِنَ الْمُؤْمِنِیْنَo بَلْ بَدَا لَھُمْ مَا کَانُوْا یُخْفُوْنَ مِنْ قَبْلُ وَ لَوْ رُدُّوْا لَعَادُوْا لِمَا نُھُوْا عَنْہُ وَ اِنَّھُمْ لَکٰذِبُوْنَ (سورہ انعام 27,28)**

*If you could see when they are set before the Fire and say: Oh, would that we might be returned! Then would we not deny the revelations of our Lord but we would be of the believers! No, but that (doom) has become clear to them which before they used to (deny and) hide. And if they were sent back they would return to that which they are forbidden. Lo! they are liars.*

Here a question arises that how is it known that even at that time of torment they will not be determined to leave the wrong?

The answer is that the words اِنَّهُمْ لَكَاذِبُوْنَ (indeed they are liars) in the verse are its proof.

The reason is that a person's promise being true or false depends upon his intention and determination. If there is determination in his heart he is true in his promise and if not he is a liar. When Allah says that they are liars, it is certain that they have no determination not to repeat the wrong and thus their pledge is false.

One question still remains. After observing the Fire of Hell and experiencing its torments how can a different conviction enter the hearts of criminals?

**Answer:**

Disbelief (kufr) is not only to believe contrary to truth and fact (حق). It is also to deny a fact despite acknowledging it. Rather it is a more severe form of disbelief. The Quran states:

وَ جَحَدُوْا بِهَا وَ اسْتَيْقَنَتْهَا اَنْفُسُهُمْ ظُلْمًا وَّ عُلُوًّا (سوره نمل: **14**)

*And they denied them, though their souls acknowledged them, for spite and arrogance.*

It should not be surprising that they will speak a lie in such horrible conditions. The reason is that those with evil traits can commit all sorts of evils without hesitation. That is why they will speak some more lies.

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ اِلَّا اَنْ قَالُوْا وَ اللّٰهِ رَبِّنَا مَا كُنَّا مُشْرِكِيْنَ اُنْظُرْ كَيْفَ كَذَبُوْا عَلٰى اَنْفُسِهِمْ (سوره انعام: **23**)

*Then they will have no contention save that they will say, By Allah, our Lord, we never were idolators. See how they lie against themselves.*

Since the evil traits of the criminals do not destroy their will and power, therefore their traits will be of no excuse for them.

## Belief:

Some of the Muslim wrong-doers will be taken into Hell to be punished for their wrong doings. But after serving their punishment they will be taken out from it and sent to Paradise. The reason is that their belief (imaan) deserves reward which is as a rule everlasting Paradise. Therefore they will not be treated the other way. Amongst them will be those who will have no good deed in their account except imaan, as stated in a hadith of Muslim,

لم یعمل خیرا قط

(Besides imaan) he never did a good deed.

## Araaf (اعراف): Heights:

Araaf is a place between Paradise and Hell. It will be devoid of both the pleasures of Paradise and the pains of Hell. It will not be a permanent station. Those stationed here will be able to see people in Paradise and in Hell and will converse with them. The Quran says:

وَ بَيْنَهُمَا حِجَابٌ وَ عَلَى الْاَعْرَافِ رِجَالٌ يَّعْرِفُوْنَ كُلًّا بِسِيْمَا هُمْ

**(سورہ اعراف: 46)**

*Between them is a veil. And on the Heights are men who know them all by their marks (that this one is going to Paradise and that one is going to Hell).*

The fact is that there will be three types of people on the day of Qiyamah:

*1-* those whose good deeds will outweigh their evil deeds. They will be ordered to enter Paradise.

*2-* those whose evil deeds will out weigh their good deeds. They will be ordered to enter Hell.

*3-* those whose good and evil deeds will be equal in weight. They will be ordered to stay, for a time, on the Heights. On looking at the people of Paradise they will desire to enter it, and on looking at the inmates of Hell they will get afraid. They will rely on Allah and expect His blessings. Atlast they will be pardoned and allowed to enter Paradise. The Quran says:

اُدْخُلُوْا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا اَنْتُمْ تَحْزَنُوْنَ (سوره اعراف: **49**)

*Enter the Garden. No fear shall come upon you nor you will grieve.*

## Sighting Allah in Paradise:

In the hereafter the believers will see Allah with their eyes. The sighting will be free of mode and direction. The Quran says:

وُجُوْهٌ يَوْمَئِذٍ نَاضِرَةٌ اِلٰى رَبِّهَا نَاظِرَةٌ (سوره قيامة: **22,23**)

*That day faces will be resplendent. Looking toward their Lord.*

It is also established by continuous hadith. The Holy Prophet ﷺ said:

**هل تضامون فى روية القمر ليلة البدر ليس بينكم و بينه سحاب كذلك ترون ربكم۔**

Do you feel difficulty in sighting moon on the night when it is full, and when there is no intervening cloud. In the same way you will see your Lord.

This hadith has been reported by following 21 senior Companions:

Abdullah bin Masud, Abdullah bin Umar, Abdullah bin Abbas, Suhaib, Anas, Abu Musa Ash'ari, Abu Huraira, Abu Saeed Khudri, Ammar bin Yasir, Jabir bin Abdullah, Muaz bin Jabal, Thauban, Ammar bin Ruaiba Thaqafi, Huzaifa, Abu Bakr Siddiq, Zaid bin Thabit, Jareer bin Abdullah Bajali, Abu Umamah Bahili, Buraida Aslami, Abu Burza, Abdullah bin Harith bin Zubaidi ﷺ.

Some other companions who narrated this hadith are:

Abu Razeen Uqaili, Ubadah bin Samit, Kab bin Ujra, Fudhala bin Ubaid, Ubaie bin Ka'ab and Ayesha رضی الله عنهم.

Kharjis, Shias and many Mutazila deny viewing of Allah.

The evidences provided by them and their answers are listed below:

**1-** Moses عليه السلام requested Allah

**رَبِّ اَرِنِیْ اَنْظُرْ اِلَیْكَ (سوره اعراف: 143)**

*My Lord! Show me (yourself), that I may gaze upon you.*

Allah replied:

لَنْ تَرَانِیْ

*You will not see Me.*

## Answer:

This verse itself informs that before death and in this world it is logically possible to view Allah, because if it was not so Moses عليه السلام would not have requested for it.

Despite being logically possible it will not occur in

this world because not even the sturdiest worldly structure can withstand Allah's glory.

Allah said to Moses عليه السلام:

لَنْ تَرَانِیْ وَ لٰکِنِ انْظُرْ اِلَی الْجَبَلِ فَاِنِ اسْتَقَرَّ مَکَانَہٗ فَسَوْفَ تَرَانِیْ فَلَمَّا تَجَلّٰی رَبُّہٗ لِلْجَبَلِ جَعَلَہٗ دَکًّا وَّ خَرَّ مُوْسٰی صَعِقًا ۔ (سورہ اعراف: 143)

*You will not see Me. But gaze upon the mountain! If it stand still in its place then you will see Me. And when his Lord revealed His glory to the mountain it sent it crashing down. And Moses fell down senseless.*

## Note:

In spiritual strength man is far superior to the heavens and earth and all other things. Similarly the revelations which Moses عليه السلام was bearing, and the great trust which every human being bears are such that even the mountains cannot bear them.

اِنَّا عَرَضْنَا الْاَمَانَۃَ عَلَی السَّمٰوٰتِ وَ الْاَرْضِ وَ الْجِبَالِ فَاَبَیْنَ اَنْ یَّحْمِلْنَھَا وَ اَشْفَقْنَ مِنْھَا وَ حَمَلَھَا الْاِنْسَانُ ۔ (سورۃ احزاب:72)

*Lo! We offered the trust to the heavens and earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it.*

لَوْ اَنْزَلْنَا ھٰذَا الْقُرْاٰن عَلٰی جَبَلٍ لَرَاَیْتَہٗ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْیَۃِ اللّٰہِ

(سورہ حشر: 21)

*If We had caused this Quran to descend upon a mountain, you (O Muhammad) would have seen it humbled, rent asunder by the fear of Allah.*

However there is no doubt that man is far weaker, in physical strength, than other greater creations.

لَخَلْقُ السَّمٰوٰتِ وَ الْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ۔

(سورہ مومن)

*Assuredly the creation of the heavens and the earth is greater than the creation of mankind; but most of mankind do not know.*

خُلِقَ الْاِنْسَانُ ضَعِيْفًا (سورہ نساء: **28**)

*For man was created weak.*

2- The Quran says:

لَا تُدْرِكُهُ الْاَبْصَارُ وَ هُوَ يُدْرِكُ الْاَبْصَارَ (سورہ انعام: **103**)

*Eyes do not comprehend Him, but he comprehends the eyes.*

This verse indicates that Allah cannot be viewed.

## Answer:

The word ادراک (to comprehend) does not mean to view. It rather means to encompass and to reach the extreme limits. The Quran says:

قَالَ اَصْحَابُ مُوْسٰىٓ اِنَّا لَمُدْرَكُوْنَ (سورہ شعراء: **61**)

*The companions of Moses said: Lo we are indeed (encompassed and) caught because before us is the sea and behind us is our enemy.*

The meaning is that the enemy has reached us and has surrounded us.

Thus it is deduced that the eyes and their vision can never surround Him and can neither reach His limit. Muslims will view Him in the Hereafter, but their vision will not surround Him there too. Only Allah is such that He surrounds the visions and the objects.

**Chapter 15:**

# THE HONOURABLE COMPANIONS

Imam Tahawi stated in his book Aqeeda Tahawia:

**و نحن نحب اصحاب رسول اللّٰه ﷺ و لا نفرط فى حب احد منهم و لا نتبرأ من احد منهم نبغض من يبغضهم و بغير الخير يذكرهم و لا نذكرهم الا بالخير و حبهم دين و ايمان و احسان و بغضهم كفرو نفاق و طغيان ۔**

We have love for the companions of the Holy Prophet ﷺ and we do not fall short in it for any one of them. We only say good of them and we detest him who detests them. Affection for them is a part of religion, faith and ihsan. Hatred for them is disbelief, hypocrisy and wrong-doing.

Just as the Holy Prophet ﷺ is more dignified than other Prophets, similarly his ummah is more dignified than all other ummahs. The Quran verifies it.

**كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ (آل عمران: 110)**

*You are the best ummah that has been raised up for mankind.*

And from amongst the ummah the most dignified community is that of the Companions (صحابه). There is consensus of Ahl Sunnah on that after the Prophets the Companions (صحابه) are the highest ranking. They were, no doubt, perfect believers and perfect Muslims. None of them was a hyporcite. All of them died in the state of imaan.

Right uptil Qiyamah (the Last Day) no one can equal them. Just as no saint can reach the rank of the Prophets, similarly he cannot achieve the rank of the Companions too.

The Companions varied in ranks with regard to their physical and monetary sacrifices, their company with the Holy Prophet ﷺ and their knowledge and understanding. However, they were of two basic catagories:

***1-*** Those who stayed longer in the company of the Holy Prophet ﷺ and were present with him in wars.

For them are great praises and good tidings in the Quran and Hadith.

**i-** وَ السّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَ الْاَنْصَارِ وَ الَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ رَضِيَ اللّٰهُ عَنْهُمْ وَ رَضُوْا عَنْهُ وَ اَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا اَبَدًا ۔ **(سورہ توبہ: 100)**

*And the first to lead the way, of the Muhajirin and Ansar, and those who followed them in goodness–Allah is well pleased with them and they are well pleased with Him, and He has made ready for them Gardens underneath which rivers flow, wherein they will abide for ever.*

**ii-** لٰكِنِ الرَّسُوْلُ وَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ جٰهَدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ وَ اُولٰٓئِكَ لَهُمُ الْخَيْرٰتُ وَ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۔ **(سورہ توبہ: 88)**

*But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful ones.*

**iii-** لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ ۔ **(سورہ فتح: 18)**

*Allah was well pleased with the believers when they swore allegiance to you beneath the tree, and He knew what was in their hearts (i.e. the imaan and obedience).*

2- Those who got a very short company of the Holy Prophet ﷺ or could just view him in the state of imaan, which persisted till their death. Their rank is superior to any non-Companion saint.

**عن عمران بن حصين قال قال رسول اللّٰه ﷺ خير امتی قرنی ثم الذين يلونهم ثم الذين يلونهم (بخاری و مسلم)**

Imran bin Husain ﷺ narrated that the Holy Prophet ﷺ said: The best part of my ummah is that of my time (the Companions), then that succeeding it (Tabi'een) and then that succeeding it (Taba Tabi'een).

## Distinctions of the Companions (صحابہ)

1- Allah called them, through the Holy Prophet ﷺ, as being his followers and being callers to the path of Allah.

**قُلْ هٰذِهٖ سَبِيْلِىْٓ اَدْعُوْٓا اِلَى اللّٰهِ عَلٰى بَصِيْرَةٍ اَنَا وَمَنِ اتَّبَعَنِىْ (سوره يوسف: 108)**

*Say: This is my way; I call on Allah with sure knowledge, I and whosoever follows me.*

**قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ اللّٰهُ (سوره آل عمران: 31)**

*Say, (O Muhammad, to mankind): If you love Allah, follow me; Allah will love you.*

*2-* **i-** They were extremely strong against the disbelievers (kafirs) and most compassionate amongst each other.

**ii-** They were diligent worshippers and only sought

the pleasure of Allah.

**iii-** They have been praised in Torah and Injeel (Gospel).

**iv-** They were the cause of frustration of kafirs.

**v-** Allah promised them forgiveness and a great reward in the hereafter.

This proves that they were true believers and did good deeds till their death.

**مُحَمَّدٌ رَّسُوْلُ اللّٰهِ وَ الَّذِيْنَ مَعَهٗٓ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَ رِضْوَانًا سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِنْ اَثَرِ السُّجُوْدِ ذٰلِكَ مَثَلُهُمْ فِيْ التَّوْرَاةِ وَ مَثَلُهُمْ فِي الْاِنْجِيْلِ كَزَرْعٍ اَخْرَجَ شَطْأَهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ وَ عَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّ اَجْرًا عَظِيْمًا ۔ (سوره فتح: 29)**

*Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful amongst themselves. You (O Muhammad) see them bowing and falling prostrate (in worship), seeking bounty from Allah and (His) acceptance. The mark of them is on their foreheads from the traces of prostration. Such is their likeness in the Torah and their likeness in the Gospel-like a sown seed that sends forth its shoot and strengthens it, and rises firm upon its stalk, delighting the sowers- that He may enrage the disbelievers with (the sight of) them. Allah has promised to such of them as believe and do good works, forgiveness and immense reward.*

***3-*** **i-** Allah had endeared the faith to them, and had beautified it in their hearts.

**ii-** Allah had made disbelief and lewdness and

rebellion hateful to them.

**iii-** They were the rightly guided.

وَ لٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ الْاِيْمَانَ وَ زَيَّنَهٗ فِیْ قُلُوْبِكُمْ وَ كَرَّهَ اِلَيْكُمُ الْكُفْرَ وَ الْفُسُوْقَ وَ الْعِصْيَانَ اُولٰٓئِكَ هُمُ الرّٰشِدُوْنَ۔ (سورہ حجرات: 7)

*But Allah had endeared the faith to you and had beautified it in your hearts, and had made disbelief and lewdness and rebellion hateful to you. Such are they who are rightly guided.*

**iv-** Allah imposed taqwa (warding off evil) on them and they were most worthy of it.

وَ اَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى وَ كَانُوْٓا اَحَقَّ بِهَا وَ اَهْلَهَا وَ كَانَ اللّٰهُ بِكُلِّ شَیْءٍ عَلِيْمًا۔ (سورہ فتح: 26)

*And Allah imposed on them the word of taqwa, for they were most worthy of it and deserved it. And Allah is Aware of all things (so He knows who deserves taqwa the most.)*

***4-*** The Quran announced their success in the hereafter.

لٰكِنِ الرَّسُوْلُ وَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ جَاهَدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ وَ اُولٰٓئِكَ لَهُمُ الْخَيْرَاتُ وَ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۔ اَعَدَّ اللّٰهُ لَهُمْ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۔ (سورہ توبہ: 88)

*But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful. Allah has made ready for them Gardens underneath which rivers flow, wherein they will abide. That is the Supreme triumph.*

**5-** Allah declared His pleasure for them.

لَقَدْ رَضِیَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِیْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَ اَثَابَهُمْ فَتْحًا قَرِيْبًا ۔ (سورہ فتح: 18)

*Allah was well pleased with the believers when they swore allegiance to you beneath the tree, and He knew what was in their hearts, and He sent down peace on them, and has rewarded them with a near victory.*

***6-*** They are the criterion of haqq (right path) and ought to be followed.

فَاِنْ اٰمَنُوْا بِمِثْلِ مَا اٰمَنْتُمْ بِهٖ فَقَدِ اهْتَدَوْا وَ اِنْ تَوَلَّوا فَاِنَّمَا هُمْ فِىْ شِقَاقٍ ۔

**(سورہ بقرہ: 137)**

*And if they believe in the like of that which you believe, then they are rightly guided. But if they turn away, then they are in schism.*

This verse makes the imaan (belief) of the Holy Companions a standard and criterion of the imaan (belief) of others.

وَ السّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَ الْاَنْصَارِ وَ الَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ رَضِىَ اللّٰهُ عَنْهُمْ وَ رَضُوْا عَنْهُ ۔ **(سورہ توبہ: 100)**

*And the first to lead the way of the Muhajirin and the Ansar, and those who followed them in goodness-Allah is well pleased with them and they are well pleased with Him.*

*7-* Allah promised them rule and caliphate.

وَ عَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوْا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَ لَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ وَ لَيُبَدِّ لَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ اَمْنًا يَعْبُدُوْنَنِىْ لَايُشْرِكُوْنَ بِىْ شَيْئًا ۔ **(سورہ نور: 55)**

*Allah has promised such of you as believe and do good works that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed (others); and*

*that He will surely establish for them their religion which He has approved for them, and will give them in exchange safety after their fear. They will worship Me. They will ascribe nothing as partner to Me.*

This verse is known as Verse of promise of caliphate. After the Holy Prophet ﷺ the caliphate of the four Caliphs occurred just according to the promise of Allah. This verse is a proof on it. It is also known from this same verse that whatever rulings these caliphs gave during their rule were approved by Allah.

***8-*** Their condition after being caliphs:

**اَلَّذِيۡنَ اِنۡ مَّكَّنّٰهُمۡ فِى الۡاَرۡضِ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ وَ اَمَرُوۡا بِالۡمَعۡرُوۡفِ وَ نَهَوۡا عَنِ الۡمُنۡكَرِ ۔ (سوره حج: 41)**

*Those who, if We give them power in the land, establish salah and pay zakah and enjoin the right and forbid iniquity.*

9- Caliphate of the first four caliphs was rightly-guided (الخلافة الراشده).

**عن سفينة قال قال رسول اللّٰه ﷺ الخلافة فى امتى ثلاثون سنة ثم ملك بعد ذلك ثم قال لى سفينة امسك خلافة ابى بكر ثم قال و خلافة عمرو خلافة عثمان ثم قال امسك خلافة على فوجدناها ثلاثين سنة ۔ (ترمذی)**

Safeenah ؓ narrated that the Holy Prophet ﷺ said: In my ummah the (rightly guided) caliphate will last thirty years. After that it will be kingship. Safeenah ؓ said: Count the duration of the caliphate of Abu Bakr, then that of Umar, then that of Uthman and then that of Ali. We counted it to be thirty years.

The Ahl - Sunnah are unanimous on that Abu Bakr ؓ was the true caliph after the demise of the Holy

Prophet ﷺ. After him was Umar, then Uthman, and then Ali رضی اللّٰه عنه. Their rank is also in the same order.

## Appointment of Abu Bakr ﷺ as a caliph

After the demise of the Holy Prophet ﷺ the Companions unanimously appointed. Abu Bakr ﷺ as their caliph.

Abu Bakr ﷺ quoted the saying of the Holy Prophet ﷺ: الائمة من قريش (Rulers are from Quraish) and said that the caliphs should be from Quraish whereas their counsellors should be from Ansar.

Ansar proposed that there should be two rulers at a time, one from Muhajireen and another from Ansar. Their proposal was not feasible because the state of Islam had advanced much ahead from tribal rule, and was rapidly advancing towards international caliphate.

It was for this reason that Abu Ubaidah bin Jarrah ﷺ said: "O Ansar, you were the first to strengthen Islam. Now you don't be the first to weaken it."

Abu Bakr argued that Quraish had a special influence on the Arabs because (i) they were of the best lineage and (ii) they belonged to the sacred city of Makkah. And the Arabs accepted superiority of only of Quraish and no other's. So you choose any one of these two, Umar and Abu Ubaidah ﷺ. But Umar said, "We pledge allegiance at your hands because you are our leader and best amongst us, and you were most beloved to the Holy Prophet. After Umar ﷺ had pledged the whole gathering of Ansar and Muhajireen pledged their allegiance willingly. The next day all the Companions pledged their allegiance in a

public gathering. Thus all the companions were unanimous on Abu Bakr's caliphate and the Holy Prophet ﷺ said:

لن تجتمع امتی علی الضلالة ۔

My ummah will never unite upon error.

Some ulama of the Ahl- Sunnah are of the opinion that the Holy Prophet ﷺ clearly instructed, on his death-bed, that Abu Bakr ﷺ was to be the caliph after him. On the other hand the Shias claim that the Holy Prophet ﷺ nominated Ali ﷺ as his successor.

The truth is that the Holy Prophet ﷺ did not nominate, in clear unambiguous terms, any one of the two. However, the Holy Prophet ﷺ did give hints for the caliphate of Abu Bakr ﷺ. The actual proof of Ahl-Sunnah for the caliphate of Abu Bakr ﷺ is the consensus of the Companions. The hints given by the Holy Prophet ﷺ further confirm it. And if they had hidden it Ali ﷺ would have exposed it and secured the support of Bani Hashim.

The Shias claim that Ali ﷺ adopted dissimulation (تقیہ) and concealed the proof of his caliphate. The Ahl Sunnah answer that Ali ﷺ was a brave man and dissimulation was against his dignity and honour. If he had dissimulated due to fear he could have exposed it during his own caliphate, but we find him proclaiming the higher dignity of Abu Bakr ﷺ and Umar ﷺ during his reign.

## Appointment of Umar ﷺ:

When Abu Bakr ﷺ felt his death to be near he

gathered some dignitaries and asked them to choose the future caliph in his life-time. They, in reply, asked him to nominate some one. After consulting Abdur-Rahman bin Auf, Zaid and Usaid bin Hudhair رضی اللّٰه عنهم, Abu Bakr ﷺ nominated Umar ﷺ for the post. Due to Umar's stern behaviour some said, "O Abu Bakr! what answer will you have before God, for that you nominated such a stern man." He replied, "I will say that I nominated your best slave for the post." Then he instructed Uthman ﷺ to prepare the necessary documents. All the Companions pledged their allegiance on the hands of Umar ﷺ.

A hadith also supports this nomination. The Holy Prophet ﷺ said:

اقتدوا بالذين من بعدی ابی بکر و عمر ۔

Follow the two after me, Abu Bakr and Umar.

Perfect following occurs when the one who is to be followed is the ruler so that all his subjects obey all his commands.

Two distinctions of Abu Bakr and Umar رضی اللّٰه عنهما:

*1-* On many occasions the Holy Prophet ﷺ linked them with his self e.g. "I, Abu Bakr and Umar have faith in it." Except for these two the Holy Prophet ﷺ never spoke like this for any other Companion.

*2-* The two are buried in the same room where the Holy Prophet ﷺ is buried.

## Appointment of Uthman ﷺ:

When Umar ﷺ was on his death-bed people requested him to nominate someone for caliphate. He

suggested the names of six persons and said, "I do not find any one else worthy of caliphate. At the time of his death the Holy Prophet ﷺ was pleased with them. "Those six were- Uthman, Ali, Talha, Zubair, Sa'ad bin Abi Waqqas and Abdur-Rahman bin Auf رضى اللّٰه عنهم.

After the burial of Umar ﷺ the six gathered. Abdur Rahman bin Auf advised that three of them should withdraw in favour of other three. So Talha withdrew in favour of Ali, Zubair withdrew in favour of Uthman and Saad bin Waqqas withdrew in favour of Abdur-Rahman bin Auf. Then Abdur-Rahman also withdrew himself and asked Uthman and Ali to give him the authority to select one of the two, and took from them the pledge that they would abide by his decision.

Abdur-Rahman bin Auf ﷺ then consulted both the elite and masses of Madinah and found all of them favouring Uthman ﷺ. So he proclaimed the caliphate of Uthman and all Muslims accepted it.



## Appointment of Ali ﷺ :

After the martyrdom of Uthman ﷺ, the rebels who had besieged Madinah proposed the name of Ali for caliphate. At first Ali refused but when he saw that the elders of Madinah were of the same opinion he accepted the post.

## Note:

Imam Ash'ari said:

ان تفضيل ابى بكر ثم عمر على بقية الامة قطعى ۔

The superiority of Abu Bakr and Umar ا ﷺ in dignity

over the rest of Ummah is certain whereas the superiority of Uthman over Ali is not so certain.

The four imams are unanimous on the superiority of Uthman over Ali, whereas some Ulama, viewing numerous eulogies of Ali رضي الله عنه, hesitate in giving superiority to one over the other. Qadhi Iyadh said that Imam Malik had previously adopted to refrain, but later he too proclaimed the superiority of Uthman over Ali رضي الله عنه And Imam Qurtabi said:

هو الاصح انشاء اللّٰه تعالٰی ۔

This statement is the most correct one.

In his Siyar Kabeer, Imam Muhammad narrated that Nooh bin Abi Maryam asked Imam Abu Hanifa رحمه الله about the creed of Ahl - Sunnah. The imam replied:

ان تفضل ابا بکر و عمر و تحب علیا و عثمان ۔

It is to give distinction to Abu Bakr and Umar and to love Ali and Uthman.

By this statement the imam did not intend to show his hesitation in ordaining superiority of Uthman رضي الله عنه The reason for such a statement was that in the era of both these caliphs there were disputes and dissensions which led to resentment in some people against the two caliphs. To remove this resentment the imam proclaimed that love for the last two caliphs was a token of Ahl- Sunnah. On the other hand some other statements of Imam Abu Hanifa رحمة اللّٰه علیه and his campanions expose that distinction of the four caliphs is according to their order of caliphate. Imam Abu Hanifa wrote in his Fiqh Akbar (الفقه الاکبر).

افضل الناس بعد النبيين عليهم الصلاة و السلام ابوبکر ثم عمر بن الخطاب الفاروق ثم عثمان ابن عفان ذو النورين ثم علی بن ابی طالب المرتضی رضی اللّٰہ عنہم ۔

The most dignified person, after the Prophet, is Abu Bakr, then Umar, then Uthman bin Affan and then Ali bin Abu Talib.

Allama Sarakhsi ☾ wrote in his Sharah Siyar Kabir

فاما المذهب عندنا ان عثمان افضل من علی رضوان اللّٰہ علیهما قبل الخلافة و بعدها ۔

Our faith is that Uthman is superior to Ali in dignity, both before and during their caliphates.



## The Ten given the glad tidings(العشرة المبشرة):

After the four caliphs comes the rank of those six Companions who are included along with them in the Ten whom the Holy Prophet ﷺ gave the tidings of Paradise name by name in one sitting. These ten are:

**1-** Abu Bakr
**2-** Umar
**3-** Uthman
**4-** Ali
**5-** Sa'ad bin Abi Waqqas
**6-** Abdur Rahman bin Auf
**7-** Abu Ubaidah bin Jarrah
**8-** Saeed bin Zaid
**9-** Talha
**10-** Zubair رضی اللّٰہ عنہم.

Even before the advent of Islam they were the leaders

of Quraish and were amongst the first ones to accept Islam. Through their personal virtues, their family dignity and their social status they strengthened Islam much more than others.

## Some more given the glad tidings are:

**1-** Fatimah, daughter of the Holy Prophet ﷺ
**2-** Hasan
**3-** Husain
**4-** Khadija
**5-** Ayesha
**6-** Hamza
**7-** Abbas
**8-** Salman
**9-** Suhaib
**10-** Ammar bin Yasir رضی اللّٰہ عنہم.

## Participants of the battle of Badr:

After the ten given the good tidings comes the rank of participants of the battle of Badr. In a hadith the Holy Prophet ﷺ said:

ان اللّٰہ قد اطلع علی اھل بدر فقال اعملوا ما شئتم فقد غفرلت لکم

(بخاری و مسلم)

Allah looked at the participants of Badr and said: "You do what you like. I have forgiven you."

Such a permission cannot be lauded on just any one. It can be only for those sincere servants of Allah who are firm in their love for Him.

## Participants of the battle of Uhud:

They stand, in rank, next to the participants of Badr.

In this battle the Holy Prophet ﷺ lost his tooth and Hamza ﵁ with seventy other Companions got martyred.

## Participants of pledge of Ridhwan:

Pledge of ridhwan (بیعة رضوان) was the pledge which the Companions took on the hands of the Holy Prophet ﷺ before the treaty of Hudaibia. The Quran mentions it so:

**لَقَدْ رَضِیَ اللّٰهُ عَنِ الْمُوْمِنِیْنَ اِذْ یُبَایِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِیْ قُلُوْبِهِمْ۔**

**(سوره فتح: 18)**

*Allah was well pleased with the believers when they swore allegiance to you beneath the tree, and He knew what was in their hearts.*

In this verse Allah informed of the sincerity which was in the hearts of the Holy Companions, and due to it gave them the tidings of His pleasure. Therefore the Shias' claim that the Companions were hypocrites and devoid of imaan is void. No wonder that the words of the Quran:

**فَعَلِمَ مَا فِیْ قُلُوْبِهِمْ۔ (سوره فتح: 18)**

*Allah knew (sincerity) which was in their hearts.*

are to negate such void claims.

Mulla Ali Qari رحمة اللّٰه علیه narrated in his explanation on Fiqh Akhbar (شرح الفقه الاکبر) that Allama Subki stated:

"Amongst the women the highest ranking is Fatimah, then Khadija and then Ayesha رضی اللّٰه عنهن."

## Chapter 16:

# Disputes of the Companions (مشاجرات الصحابه)

By them are meant those disputes which arose between the Companions on the demand of retaliation (قصاص) in the assasination case of Uthman ﷺ. All agreed that Ali ﷺ rightly deserved to be the caliph. It was the demand of retaliation which became the point of contention.

The leading Companions demanding retaliation were. Talha, Zubair, Ayesha and Muawiya رضی اللّٰہ عنهم.

Talha and Zubair رضی اللّٰہ عنهما, who had sworn allegiance to Ali ﷺ, started that demand. Ali ﷺ replied that then the conditions were not favourable. Once the caliphate got established and the circumstances became favourable Uthman's case of retaliation will be settled. But they were not satisfied with the reply and joined Ayesha رضی اللّٰہ عنها.

Ayesha رضی اللّٰہ عنها had gone for Hajj. While on her way back to Madinah, she heard of martyrdom of Uthman ﷺ and proclaimed the demand of retaliation. Talha and Zubair joined her and strengthened her determination. All three thought that by collective strength they could put pressure on Ali ﷺ.

Muawiya ﷺ was the governor of Syria and had not yet sworn his allegiance to Ali ﷺ. Ali ﷺ instructed him to first swear allegiance and then put forward the case

before him. Muawiya ﷺ concluded that Ali ﷺ was hesitating from retaliation and if he swore allegiance to him he would not be able to raise the demand.

و ما وقع من المخالفات و المحاربات لم يكن عن نزاع فی خلافة بل عن خطا فی الاجتهاد ۔

The differences and disputes, which arose between Ali and Muawiya, were not for the caliphate, rather they were due to Muawiya's error in ijtihad.

It is stated in Hashia Khiyali (حاشیه خیالی):

فان معاوية و احزابه بغوا عن طاعته مع اعترافهم بانه افضل اهل زمانه الاحق بالامامة منه بشبهة هی ترك القصاص عن قتلة عثمان ﷺ ۔

Muawiya and his troops rebelled against Ali inspite of their acknowledgement that Ali was the most distinguished and most worthy of caliphate. His rebellion was based on the suspicion that Ali was not prepared for the retaliation (qisas) of Uthman ﷺ.

Ahl- Sunnah are unanimous on that Ali ﷺ was right and the others erred in their ijtihad. Although ijtihad can be correct and can be incorrect but there are several proofs for Ali ﷺ being correct and due to them there is consensus of Ummah over it.

*1-* The Holy Prophet ﷺ said about Ammar bin Yasir ﷺ:

تقتله الفئة الباغية ۔

*The rebel group will kill him.*

and Ammar was killed by the troops of Muawiya.

In Sharia terminology a rebel is one who advances against or fights with rightful caliph and ruler, though it may due to an error in his ijtihad.

Thus Muawiya and his troops were the rebels whereas Ali was the rightful ruler.

**2-** The Holy Prophet ﷺ once warned Ali about Zubair:

و اللّٰه لیقاتلنك یوما و هو لك ظالم (ابن ابی شیبه)

*By God one day he will fight with you but he will be wrong to you.*

## Note:

Since these disputes were based purely on error in ijtihad therefore it is not allowed for anyone to accuse and criticise these Companions. The Holy Prophet ﷺ informed about their good virtues and prohibited from speaking ill of them. He said:

اللّٰه اللّٰه فی اصحابی لا تتخذوهم غرضا من بعدی ۔(ترمذی)

Fear Allah! Fear Allah regarding my Companions. Do not make them targets (of your accusations and criticism) after me.

## Chapter 17:

# DESTINY (تقدیر)

Qadha (قضا) and Qadr (قدر). are certain and factual, and belief in them is essential.

Faith in qadr means to believe that Allah had, before creating any thing, predestined good and evil, belief and disbelief, guidance and aberration, obedience and disobedience, and what every one is to receive and what situations are to prevail. Now whatever occurs in the universe it is just according to His eternal will.

Destiny (taqdeer) means to make a plan. When a person intends to build a house he first makes out a plan how to build it. Construction is done just according to the plan.

When Allah intended, in eternity, to create the universe, He planned it out to the minutest details in His eternal knowledge. That hidden plan is called taqdeer or destiny.

According to taqdeer it is predestined that at a certain time and at a certain place a certain thing will happen. And a certain person after being born at a certain time will accept Islam while another certain person will commit kufr at a certain time. The Quran says:

قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَیْءٍ قَدْرًا ۔ (سورہ طلاق: 3)

*Allah has set a measure for all things.*

Faith in qadha means to believe that Allah created the

universe just according to His plan. 'Qadha' literally means to create and in this meaning the Quran says:

فَقَضَاهُنَّ سَبْعَ سَمٰوٰتٍ ۔ (سورہ حم سجدہ: 12)

*Then He created them seven heavens.*

Thus it is a consensual faith of Ahl-Sunnah that qadha and qadr are true and certain and not a single particle of universe is free of destiny.

## Objection 1:

When man's each and every deed is predestined he cannot do against it. It concludes that man is not free in his deeds and thus no basis of his being punished on his deeds is present.



## Answer:

**1-** Some things are such that their existence is self-evident and every body knows it. But when one tries to investigate their nature they prove to be intricate. An example is that of thoughts which come to our minds. Every body experiences them. But if one starts investigating: How do they come? From where do they come and where do they go? Do they get piled up or are placed side by side? Why do they not get intermingled? These investigations require a lot of learning and understanding.

**2-** Destiny is also of same nature. Due to logical and scriptural evidences every body knows that whatever occurs in the universe has a close association with Allah's eternal will and knowledge. Allah knows from eternity all that is going to occur. And all that occurs does so with

Allah's will and His measurement.

**3-** Similarly every body knows that man is free in his deeds. Even the animals understand it. If someone hits a dog with a stick, in return the dog attacks the man and not the stick.

Moreover man, in his intuition, finds for himself free-will to do a deed or not to do it.

This much description is so obvious that every body knows it and understands it. It is only when further investigations are required that complications arise and due to this reason Sharia has generally prohibited from further investigations about destiny.

Although the association of Allah's will and knowledge with man's deeds is such that a man cannot go contrary to what is predestined for him, but still that association does not nullify man's liberty and power to do what he wills. The reason is that the above-mentioned association is established in the way that man will do what is predestined for him with his own free will. So just as the taqdeer (destiny) requires the occurrence of a deed to be compulsory it also requires the deed to be done with free-will and without compulsion. Thus the faith in taqdeer (destiny) strengthens the presence of man's free-will rather than weakening or annihilating it.

## Objection 2:

It is our faith that Allah is All-knowing and also knows the unseen. This demands that He must be fully aware of all the happenings due in future Hence, if Zaid

intends to kill Bakr, Allah must be knowing it from eternity. And when he kills him He must be knowing that too since eternity. And what Allah knows, it is impossible to occur against it. When we know that man's deeds must coincide with Allah's knowledge and His will it results in man being purely under compulsion in doing his deeds. In other words the result is fatalism (جبر).

## Answer:

The existence of free-will is definite and obvious, as mentioned above. Such an entity cannot be nullified with an indefinite proof. Rather the proof will be regarded as incorrect, though it may be difficult to specify the error in it.

For example if by some mathematical calculation it is predicted that eclipse of sun will occur on some specific date. On that date no eclipse is observed. The observation, which is definite, will not be denied because of the mathematical calculation, which is however indefinite. Instead, the calculation will be considered to be wrong.

In the example of murder, illustrated above, the error is due to a link which has been missed, It is that Allah knows that the murder will occur with murderer's free-will. This emphasises the existence of murderer's free-will rather than making it extinct.

## Objection 3:

Man's intention and will being subservient to Allah's will renders him to be under compulsion and without free-will.

## Answer:

It is obvious that man's existence is subservient to God's existence. But this subservience does not render man to be extinct. Similarly, man's will and intention, being subservient to Allah's will does not render them extinct.

## Objection 4:

Believing God to have knowledge of the unseen. since eternity, leads to dua (دُعا, request to God) being void and useless. This is because the things ought to happen according to Allah's knowledge. And if it is assumed that Allah can go against His knowledge it would mean that Allah's knowledge can be wrong.



## Answer:

Believing God to have knowledge of the unseen does not result in dua being void because of the following reasons:

**1-** We do not know what God has pre-destined for us. So we are bound by our nature and by the command of God to pray to Him. Thus to fulfill our natural and religious demands we ought to do what is obligatory on our part. This provides us not only psychological satisfaction but also reward from God.

**2-** Allah has bound some of this bounty with our dua and request. If we make due we will get it otherwise not. Thus dua is not useless.

**3-** We make dua and request for a thing about which it is

predestined that that thing nor its alternative will be made available for us in this world. Because of our request before God we will be rewarded with such bounties in the Here after that we will wish that none of our requests had been fulfilled in the world.

## Objection 5:

It is mentioned in a hadith, that the Holy Prophet ﷺ said:

لا يرد القضاء الا الدعاء ۔

*Nothing changes destiny (taqdeer) except dua.*

It means that dua changes taqdeer whereas it is claimed that taqdeer is unalterable.



## Answer:

Taqdeer (destiny) is of two types:

Definite destiny (تقدير مبرم), which does not alter and remains as it is. Conditional destiny (تقدير معلق), which is related with man's some deed. It's description is that when angels are given orders to be implemented they are told that if a person makes a dua (request) before God or gives in charity they should do so with him and if he does not do it they should do the other way with him. But any how Allah already knows what the person will do and what will be actually done with him.

The words of hadith لا يرد القضاء (nothing changes destiny) refer to its definite type whereas the words الا الدعاء (except dua) refer to its conditional type.

Chapter 18:

# The Caliphate

Muslims are bound to select, as their ruler, that person who has outstanding qualities in religious, political and administrative matters, so that he may be able to fulfil his responsibilities as a caliph.

After the demise of the Holy Prophet ﷺ the first thing the Companions did was to select Abu Bakr رضی اللہ عنہ as their ruler and caliph. Had it not been their religious obligation they would not have preferred it over the burial of the Holy Prophet ﷺ and the consensus of the Companions is itself a permanent source of Sharia.



## Islamic State:

It is a state where the constitution and law is according to the Quran and Sunnah, and its government considers itself bound to Islamic Sharia.

If the state is in full compliance with the path of the Holy Prophet (منهاج النبوة) it is the rightly guided caliphate (الخلافة الراشده).

A rightly guided caliph (الخليفة الراشد) is one, who has been selected by a board of responsible intellectuals (اهل الحل و العقد), according to the standard laid down by Sharia. Like the Holy Prophet he should have attributes of knowledge, of obedience to God and of piety. Outwardly being a statesman, inwardly he should be a saint or atleast

a pious Muslim.

The ruler who has not been selected by the responsible board and has come into power by force or lineage is not a rightly-guided caliph (الخليفة الراشد). If he is just and honest and abides to Sharia his rule is called a just rule (الحكومة العادلة), and if he is un-just and oppressive his rule is called an oppressive rule.

## Islamic ruler:

He is the one who regards Allah as the Master of the land and its Actual Ruler, and rules and administers as a servant of Allah and as a viceroy of the Holy Prophet ﷺ. One difference between Prophets and caliphs is the Prophets are the viceroys of Allah on the earth whereas the caliphs are the viceroys of the Prophets.

The Quran says:

**وَ اِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةً ـ (سورة بقره: 30)**

*"And when your Lord said to the angels: Lo! I am about to place a viceroy in the earth."*

**یَا دَاوٗدُ اِنَّا جَعَلْنَاكَ خَلِیْفَةً فِی الْاَرْضِ (سوره ص: 26)**

*O David! Lo! We have set you as a viceroy in the earth.*

And the caliph of Islam or any ruler of Islam is the viceroy of the Holy Prophet ﷺ and implements the laws of Islam.

## Note:

A government, which claims to be Muslim but implements laws contrary to Islam is a hypocrite government and is lethal for Islam. If people have strength

to change that government with an Islamic one it is obligatory on them to do so. But if they do not have such strength they should confine themselves to do whatever they can to improve the situation.

## Characteristics of a Muslim ruler:

**1-** He ought to be a Muslim.

A non-Muslim can neither be made a ruler of an Islamic state, nor can he be given any key post, and nor can he be consulted in political and other important matters of the state.

**2-** He should be sane and mature because sanity and maturity are pre-requisites for administration.

**3-** He should be brave, a statesman and an intellectual.

**4-** He must be a male, not a female. On it is the consensus of the Ummah. In a hadith the Holy Prophet ﷺ said:

**لن يفلح قوم و لوا امرهم امرأة (بخاری)**

"That nation will never be successful which gives a woman the charge of its matters."

The Quran says:

**اَلرِّجَالُ قَوّٰامُوْنَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ۔(سورہ نساء: 34)**

*"Men are incharge of women, because Allah has made one of them to excel the other."*

This verse means that Allah has granted men superiority over women in knowledge and deeds. This is mentioned in a hadith. At an occasion the Holy Prophet ﷺ called the women deficient in intellect and deeds.

The women asked:

و ما نقصان ديننا و عقلنا يا رسول اللّٰه ۔

"O Prophet of Allah how is our deficiency in intellect and deeds."

The Holy Prophet ﷺ asked:

ا ليس شهاده المرأة على النصف من شهادة الرجل قلن بلى قال فذلك من نقصان عقلها ا ليس اذا حاضت لم تصل و لم تصم قلن بلى قال فذلك من نقصان دينها (بخارى)

"Is not the witness of women (according to the Quran) half that of men, "They replied, "It is so." He said, "That is the deficiency in her intellect." Then he asked, "Is it not that during her menses she neither offers prayers nor keeps fast (as established in Sharia)." They replied, "It is so." He said, "That is the deficiency in her religion."

The actual benefits of intellect are sound understanding, good retention, not to be over- powered by emotions and to make firm decisions when required. Inspite of equal amount of knowledge women usually lag far behind men in these qualities.

The above-mentioned verse indicates that when due to superiority of men, a woman cannot be the head of a family how can she be the head of a state.

Moreover, women are ordered

**(i)** to stay in their homes.

وَ قَرْنَ فِىْ بُيُوْتِكُنَّ (سوره احزاب: 22)

**(ii)** and to adopt hijab. Both these injunctions are a great hindrance in executing the duties of a ruler.

## Note:

The Quran has mentioned the queen of Sheba. But it provides no legality of woman's rule in Islam because:

**i-** At that time she was a disbeliever.

**ii-** Sharia of Islam has abrogated woman's rule due to the hadith mentioned above.

**6-** He must be just and trustworthy. An important part of trust is that no rank or post of the government is given to unworthy people. Allah says:

**اِنَّ اللّٰهَ يَامُرُكُمْ اَنْ تُؤَدُّوْا الْاَمَانَاتِ اِلٰى اَهْلِهَا وَ اِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِ (سوره نساء: 58)**

*Lo! Allah commands you that you restore deposits to their owners, and if you judge between mankind that you judge justly.*

**7-** He should be from Quraish because the Holy Prophet ﷺ said:

**الائمة من قريش ۔**

"The rulers are to be from Quraish."

**8-** He must be an alim: Moreover he must be virtuous and of good character. The reason is that the most important duty of an Islamic state is to honour and respect the symbols of Islam (شعائر الاسلام), to implement the Sharia, and to keep alive the Islamic knowledges. These duties cannot be performed without the accurate knowledge of Islam.

## The belief of Shias regarding imams:

The Shias maintain that:

**i-** Infallibility(عصمه) is a pre-requisite for imams.

**ii-** Imam must be a Hashimi as was Ali ﷺ, or a Fatimi as was Hasan and Husain رضی اللّٰه عنهما and their off- springs.

**iii-** Wahi is revealed to the imams

The Ahl-Sunnah say that wahi (revelation) is a feature peculiar to Prophets. Believing it for some- body after the Holy Prophet ﷺ implies denial of finality of prophethood.

## Duties of a Muslim ruler:

Shah Wali-ullah رحمه اللّٰه علیه counted the following duties in his famous book Izalat-ul-Khafa (ازالة الخفا عن خلافة الخلفاء).

**1-** To safeguard the religion of Islam.

**2-** To eradicate un-Islamic affairs,heretics and zindeeqs (زندیق) and to punish the perpetrators of bidah.

**3-** To establish the pillars (ارکان) and symbols (شعائر) of Islam like Jummah, jama'at, fasting of Ramadhan, zakah and hajj.

**4-** He himself should work for revival of knowledge of Islam and keep it alive. For this purpose necessary arrangements should be made in every area. Umar ﷺ sent Abdullah bin Masud ﷺ and others to Kufa and sent Ma'qal bin Yasar and Abdullah bin Mughaffal رضی اللّٰه عنهما to Basra to give religious education to the public.

**5-** In disputes of the public he must give decision according to the Sharia. For the same he must depute qadhis at various places.

**6-** To free the Muslim lands from dacoits and robbers.

**7-** To keep well-armed forces on the boundaries, so as to save the land from sudden attacks of enemies.

**8-** To prepare armies for offensive jihad also.

**9-** To collect jizya and kharaj from non-Muslims.

**10-** To make sure that everybody gets the basic requirements of life.

**11-** To appoint honest, trustworthy, just and qualified personnel for various posts.

**12-** To see personally the proper functioning of the various departments so that no one dares to commit corruption or oppression.

**13-** Not to delegate any duty of the Muslims to the Kafirs. Umar ﷺ severely prohibited this. It is not even permitted to consult the non-Muslims in the political affairs of the country.



## How to select a ruler

There are a few ways to choose him.

### Mode 1:

A board of responsible people (اهل الحل و العقد) i.e. ulama, intellectuals and noblemen should choose unanimously one who fulfils the above-mentioned qualifications.

Abu Bakr ﷺ was chosen in this way.

### Mode 2:

A caliph, fulfilling the required pre-requisites, may suggest more than one candidate. All of them must qualify

for the caliphate. Later the people may select one of them Umar ﷺ, on his death-bed, proposed six names i.e. Uthman, Ali, Talha, Zubair, Saad bin Abi Waqqas and Abdur Rahman bin Auf رضی اللہ عنہم and instructed the people to choose one of them. Uthman ﷺ was selected in this way.

## Assuming caliphate by force:

A fourth way of assuming rule and caliphate is by use of force or by gaining support of the masses.

This mode is wrong in principle because qualifications and merits are neglected in it. Such a ruler is a dictator and deserves to be overthrown.

In such situation the Muslims, if they have strength sufficient to overthrow him they ought to use it.

But if their strength is not sufficient and success is not probable it is better to adopt patience and try to increase their strength and improve the religious condition of the masses. The reason is that in such circumstances it has been observed and experienced that the dictators, on acheiving victory, inflict more harm to the Muslims and Islam.

**Chapter 19:**

# Imaan (Belief)

In Arabic the word imaan (ایمان) means to confirm. Thus imaan means to believe someone to be true and to take his words to be definite and to have faith in them.

In Sharia imaan is to confirm by heart and have faith in certain things on the basis that the Holy Prophet ﷺ has instructed to do so.

These things are numerous but the following five are the major ones.

**1-** Being of Allah and His attributes.

**2-** The angels.

**3-** All the Prophets.

**4-** All the Books of God.

**5-** Resurrection and occurrence of Qiyamah.

The Quran has emphasised greatly on bringing imaan on these five things. It says:

**يَا أَيُّهَا الَّذِيْنَ آمَنُواْ آمِنُواْ بِاللّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِىْ نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِىَ أَنزَلَ مِن قَبْلُ وَمَن يَكْفُرْ بِاللّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ فَقَدْ ضَلَّ ضَلاَلاً بَعِيْداً (سورة النساء: 136)**

*O ye who believe! Believe in Allah and His messenger and the Scripture which He has revealed to His messenger and the Scripture which He revealed afore-time. Whoso disbelieves in Allah and His angels and His scriptures and His messengers and the Last Day, he verily has wandered far astray.*

These five are also mentioned in a continuous hadith. A hadith in Bukhari and Muslim states:

Once Jibrail (Gabriel) ﷺ came to the Holy Prophet ﷺ and asked him to define imaan. The Holy Prophet ﷺ replied:

ان تومن باللّٰه و ملٰئکته و کتبہٖ و رسله و الیوم الآخر ۔

It is to believe in Allah and His angels and His scriptures and His messengers and the Last Day.

In another hadith the Holy Prophet ﷺ mentioned that faith in destiny is also a part of imaan.

## Verbal confession of imaan:

According to Shamsul-A'imma and Fakhrul- Islam Bazdawi, imaan comprises of two things: (1) confirmation with heart (2) verbal confession. But they say that if there is some genuine excuse, e.g. a person is dumb or fears death, verbal confession is waived off from him.

According to Imam Maturidi and majority of other scholars imaan is only to confirm with heart (تصدیق بالقلب). Verbal confession (اقرار باللسان) is necessary so that he may be declared a Muslim and treated accordingly.

The view of the majority is supported by the following verses of the Quran.

أُوْلٰئِكَ كَتَبَ فِىْ قُلُوْبِهِمِ الْإِيْمَانَ (سوره مجادله: **22**)

*"As for such, He has written faith upon their hearts.*

و قلبه مطمئن بالايمان (سوره نحل: **106**)

*"And whose heart is still content with Faith."*

وَلَمَّا يَدْخُلِ الْاِيْمَانُ فِىْ قُلُوْبِكُمْ (سوره حجرات: **14**)

*"The faith has not yet entered into your hearts."*

These verses are explicit in describing that imaan is with heart and not with tongue or limbs.

## Imaan and good deeds:

Good deeds strengthen imaan and give it lustre but they themselves are not its parts. Therefore with bad deeds imaan loses its lustre but does not annihilate. Its proofs are:

**1-** In the Quran, Allah specified imaan to be a pre-requisite for validity of good deeds. And it is a law of logic that a thing and its pre-requisite are two different entities.

وَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ مِنْ ذَكَرٍ وَّ اُنْثٰى وَ هُوَ مُوْمِنٌ۔

**(سورہ نساء: 124)**

*"And whoso does good works, whether of male or female, and he (or she) is a believer."*

**2-** It is also an accepted rule that the word of conjunction comes between two different things. In the Quran the word of conjunction is present between imaan and good deeds, It proves that imaan and good deeds are two different entities.

وَالَّذِيْنَ اٰ مَنُوْا وَعَمِلُوْا الصّٰلِحٰتِ۔ **(سورہ نساء: 122)**

*"As for those who believe and do good work."*

**3-** The Quran calls a wrong-doer a momin.

وَ اِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا **(سورہ حجرات: 9)**

*"And if two parties of believers fall to fighting.*

Majority of muhad'dithin (scholars of hadith) and Imam Shafi and Imam Malik count the good deeds as part of imaan. According to them without good deeds imaan is

imperfect and deficient which means that it is however present. Therefore, they say that the perpetrator of sins, after serving his punishment in the hereafter will eventually be forgiven.

The difference between the above-mentioned two views of Ahl- Sunnah is only literal and not real. However the Mutazila claim good deeds to be an integral part of imaan and say that the perpetrator of a big sin does not remain a momin though he does not become a kafir too.

## Increase and reduction in imaan:

Imam Abu Hanifa m says that imaan neither increases nor reduces الایمان لا یزید و لا ینقص whereas Imam Shafi says that it increases and reduces too الایمان یزید و ینقص.

Imam Abu Hanifa means that imaan is a quality which is common between all Muslims and upon it is based the Muslim brotherhood.

**اِنَّمَا الْمُوْمِنُوْنَ اِخْوَةٌ (سورہ حجرات: 10)**

*"The believers are only brothers."*

This imaan neither increases nor reduces. However with reference to the degree of confirmation by heart, to the amount of recognition of Attributes of Allah and to the quality and quantity of good deeds, imaan increases in perfection, lustre and strength. The more these things are present the more perfect and strengthened will it be. Thus imaan of an ordinary Muslim though being common can never be equal to that of the Prophets because their perfect confirmation, perfect recognition of Allah and perfect obedience make their imaan reach the heights of perfection.

## Imaan and Islam:

Literally they are different. Imaan is confirmation with heart whereas Islam means obedience and submission. It is due to this difference that in the hadith of Jibrail عليه السلام the question about Islam is separate from that about Imaan and their answers are also different.

In answer to the question about Islam five times, prayers, fasting in Ramadhan, zakah and hajj are mentioned. The Quran describes the same difference

قُلْ لَمْ تُؤْمِنُوْا وَ لٰكِنْ قُوْلُوْا اَسْلَمْنَا وَ لَمَّا يَدْخُلِ الْإِيْمَانُ فِىْ قُلُوْبِكُمْ ـ

**(سوره حجرات: 14)**

*"Say you believe not, but rather say, "We submit" for the faith has not yet entered into your hearts."*

In Sharia terminology Imaan and Islam mean the same. The reason is that though imaan means confirmation with heart but practical submission is also obligatory. Similarly, though Islam means practical submission, only that submission is valid which is along with imaan. That submission which is without imaan is not valid.

## Imaan should be without doubt:

One who confirms with his heart the faith of Islam and confesses it with his tongue he is definitely a momin (believer). Therefore when informing about himself he should only say, "I am a momin" and must not add with it Insha-Allah (if God wills) because the word 'if' makes it conditional and doubtful. If he adds this word with the intention that God knows what will be his end it is

permitted to say so, but still it is better not to add it because those who hear him saying so may think of his doubt.

## Bringing imaan, when the soul is being confiscated:

Only that imaan is valid in the eyes of Alah which is in the unseen. In other words valid imaan is to believe, without seeing, in all that the Holy Prophet ﷺ informed about, just by having trust in him. In the Quran, Allah described the God-fearing people that they are:

اَلَّذِيْنَ يُوْمِنُوْنَ بِالْغَيْبِ (سورہ بقرہ)

*"Those who believe in the unseen."*

and then promised them guidance and success in their belief.

اُوْلٰئِكَ عَلٰى هُدًى مِنْ رَّبِّهِمْ وَ اُوْلٰئِكَ هُمُ الْمُفْلِحُوْنَ o

*"They are on guidance from their Lord and these are the successful."*

Hence the man who accepts imaan at the time of death, on seeing the angels or some other things of the hereafter, his imaan is not valid. The Quran says:

وَ لَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ حَتّٰى اِذَا حَضَرَ اَحَدَهُمُ الْمَوْتُ قَالَ اِنِّىْ تُبْتُ الْاٰنَ۔ (سورہ نساء: 18)

*The forgiveness is not for those who do ill deeds until, when death attends one of them he says, Lo! I repent now.*

فَلَمْ يَكُ يَنْفَعُهُمْ اِيْمَانُهُمْ لَمَّا رَاَوْا بَاسَنَا (سورہ مومن: 85)

*But their faith could not avail them when they saw Our doom.*

## Imaan persists despite a major sin:

A momin does not lose imaan on committing a major sin. The reason is that imaan is confirmation with heart and good deeds are not its integral part. But due to a major sin imaan does decrease and lose its lustre.

The Mutazila aver that with perpetration of a major sin imaan remains no more but the man does not become a kafir too. The invention of a step midway between imaan and kufr was the first innovation which Mutazila adopted in the time of Hasan Basri رحمۃ اللّٰہ علیہ.

Khawarij say that all sins are major sins and their perpetrator becomes a kafir. They produce this hadith as evidence for their faith.

من ترک الصلوٰہ متعمدا فقد کفر ۔

The Holy Prophet said, "One who omits salah intentionally, commits kufr."

The Ahl- Sunnah say that, when in the above mentioned verses and hadith, perpetrator of a major sin is called a momin it is essential that a hadith like من ترک الصلوٰۃ متعمداً فقد کفر (one who omitted salah intentionally committed kufr) instead of taking its literal meaning some suitable interpretation be made like that he committed a deed of disbelievers, who do not offer salah.

In another verse the Quran says:

اِنَّ اللّٰہَ لَا یَغْفِرُ اَنْ یُّشْرَکَ بِہٖ وَ یَغْفِرُ مَا دُوْنَ ذٰلِکَ لِمَنْ یَّشَاءُ (سورہ نساء: 48)

*"Lo! Allah forgives not that a partner should be ascribed to Him. He forgives save that to whom He will."*

In this verse a tiding is given that except kufr and shirk all other sins can be forgiven. All the scholars are unanimous on that kafir and mushrik will never be forgiven and are unanimous on that with repentance (توبه) major sins are forgiven.

Thus the tiding is for those who committed major sins other than kufr and shirk.

## Note:

That imaan and kufr is valid which is present in the final moments of life. Sometimes it happens that a man, who had been a momin through out his life, adopts kufr in the final stages of his life. On the other hand one may be a kafir whole of his life but adopts Islam in the last stages.



## Fate of a person who lived his life in isolation or who did not receive the message of Islam:

There is consensus of the Ummah on that the law-giver is only Allah. That which Allah orders to be done in it is the beauty. i.e. entitlement to be praised and rewarded by Allah. That which Allah prohibits in it is the ugliness i.e. entitlement to scorning and punishment from Allah.

Now a question arises: Can we perceive that beauty and ugliness with our intellect, or can they be known only through Sharia.

**1-** The Ash'aris say that we can know them through Sharia only. Thus that which Allah orders to be done it has beauty and that which Allah prohibits to be done it has ugliness. Therefore, according to them if Allah orders to do a prohibited deed, e. g. He orders to drink wine,

beauty develops in drinking it. Similarly if Allah prohibits some deed, which was previously lawful, ugliness develops in it.

**2-** Maturidis and the Mutazila say that the beauty and ugliness, in the above-mentioned meaning, can be known by intellect. Kindness to the poor and thanks giving on some favour have beauty, and unjust killing has ugliness. They are percieved by intellect.

After this common view the two differ.

**i-** Mutazila say that the intellect after perceiving the beauty and ugliness gives the decision that Allah has already ordered about the beautiful deed to be done and prohibited from the ugly one, and if supposed that there had been no prophets and no sharia these commandments would still have existed.

**ii-** Maturidis say that with beauty and ugliness the deeds deserve being made obligatory or prohibited by Allah. But till we are not told by the Prophets that Allah has ordered it or has prohibited it we cannot consider the commandments to exist.

**iii-** Ibn Humam says that intellect can discern beauty and ugliness but it cannot discern the existence of the order or prohibition

**Then the Maturidis differ between themselves:**

**a-** Some senior ulama e.g. Imam Maturidi, Fakhrul-Islam, Sadr-Sharia and the author of Badee are of the opinion that the intellect can discern some of the commandments e.g. belief in Allah and thanks giving to the benefactor. Therefore these ulama regard belief in

Allah to be obligatory and disbelief (kufr) to be prohibited for every such person who got life enough to contemplate, even if the message of Islam did not reach him. It is narrated that Imam Abu Hanifa رحمة الله عليه said that since there are numerous proofs, in the soul and in the universe, to recognise Allah, therefore, there is no excuse for anyone for not recognising Him.

**b-** The others say that for a man to be bound it is a must that the message of Islam reach him. Hence, that kafir, to whom the message of Islam did not reach, is not bound to bring imaan and will not be accountable for his kufr.

The essence of all these views is that a person who lived in isolation:

**i-** The Mutazilah say that if he committed kufr he will be accountable for his ugly deed, and if he adopted neither imaan nor kufr he will be accountable for omitting a beautiful deed.

**ii-** Some senior Maturidis say that if he committed kufr he will be answerable for it, and if he adopted neither imaan nor kufr he will be accountable for omitting imaan when he lived long enough to contemplate.

**iii-** The Ash'aris and Ibn-Humam say that he will not be answerable although he spent whole of his life in shirk.

From the above description it is known that there is a lot of controversy about the fate of one who lived in kufr and shirk and the true message of Islam did not reach him at all. Therefore we leave the matter of his fate to Allah who is all-knowing.

Chapter 20:

# Shirk

Shirk is to ascribe partners to Allah and to regard someone or something equal to Him. But shirk is not confined to it. It is also shirk to ascribe those attributes to others which Allah has specified for Himself.

Shirk is of two levels:

## Level 1:

To ascribe partners in the divinity of Allah. It is of following two types.

**i-** To ascribe equals to Allah in His Being. The example is of Christians and Magi (fire-worshippers) who believe in more than one diety.

**ii-** There are some qualities which are peculiar to Allah. These are knowledge of the unseen (علم الغیب), absolute anthority and power in matters which are out of man's scope, and the right to be worshipped. To ascribe these qualities to some being other than Allah is shirk regardless of the belief that they are inherent (ذاتی) in that being or granted to him by Allah. If a man dies with this shirk he will never be pardoned because:

**a-** it is real shirk to make a partner in Allah's divinity.

**b-** its perpetrator does not believe in Allah as he ought to believe. God is only one with no equal in His

Being and Attributes. The perpetrator of this shirk either does not believe in unity of God or does not believe His peculiar attributes specific to Him and therefore is a kafir (disbeliever) We name this level shirk of disbelief (شرك الكفر).

## Level 2:

To ascribe those things to others which Allah has assigned for His Self only:

**(a)** to believe in others the knowledge of some unseen about which the Quran and Hadith are explicit that nobody knows it except Allah e.g. the time of occurrence of the Qiyamah (Last Day).

**b)** To believe that Allah has granted to someone some of His Authority and Power to benefit or harm others with His permission and will.

**c)** To prostrate before others only out of respect and not in worship.

This level is called shirk of disobedience (شرك الفسق). Its perpetrators, if they die without repentance, will certainly have to bear its prescribed punishment, after which they will be pardoned.

It is important to know that ascribing a prophet or a saint or a jinn or Satan as partners to Allah is equal in being shirk. Hence Allah, just as He scolded the idol-worshippers, He scorned the Jews and Christians although they were not idol-worshippers. The reason is that they made the Prophets and the saints equal to Allah.

اِتَّخَذُوْا اَحْبَارَهُمْ وَ رُهْبَانَهُمْ اَرْبَابًا مِنْ دُوْنِ اللّٰهِ وَ الْمَسِيْحَ ابْنَ مَرْيَمَ وَمَا اُمِرُوْا

اِلَّا لِيَعْبُدُوْٓا اِلٰهًا وَّاحِدًا لَا اِلٰهَ اِلَّا هُوَ سُبْحٰنَهٗ عَمَّا يُشْرِكُوْنَ (سوره توبه: 31)

*They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary and they were bidden to worship only One God. There is no god save Him. Be He glorified from all that they ascribe as partner (to Him).*

اِنْ كُلُّ مَنْ فِى السَّمٰوٰتِ وَ الْاَرْضِ اِلَّا اٰتِى الرَّحْمٰنِ عَبْدًا، لَقَدْ اَحْصٰهُمْ وَ عَدَّهُمْ عَدًّا وَ كُلُّهُمْ اٰتِيْهِ يَوْمَ الْقِيَامَةِ فَرْدًا ۔ (سوره مريم: 95-93)

*There is none in the heavens and the earth but comes unto the Beneficent as a slave. Verily He knows them and numbers them with (right) numbering. And each one of them will come to Him on the Day of Resurrection alone.*

It means that every creation whether men or angels are all Allah's slaves. None has a rank higher than this before God. He is subjected to God, helpless and without authority. Allah has full authority and He does not share it with any of His slaves.

## Peculiarities of Allah:

These are numerous. Some of them are described here and proved through the Quran and Hadith. They can be made a yardstick to know the others:

**1-** Allah is Omni-present and All-seeing (الحاضر و الناظر) and His knowledge encompasses everything. This is the reason for His being aware of all things where ever they may be and however they may be.

When one takes the name of some other than Allah for the sake of blessing on starting a deed, or calls him from a near or far off distance to remove his calamity, or

attacks an enemy recites his name, and assumes the belief that that person knows his call and recitaton of his name and that nothing is hidden from him, and that he is aware of all of his conditions and that he knows all his ideas and thoughts, it is all shirk. This is shirk in knowledge (الشرك فی العلم).

**2-** Only Allah can, with His will, administer and command the universe, give life and death, health and illness, victory and defeat, rise and fall, and can remove calamities, and can help in times of need.

If somebody believes such administration for some other than Allah, and makes requests to him, it is shirk. It is shirk in administration (الشرك فی التصرف).

**3-** Allah has specified some deeds for His tribute and respect. These are deeds of worship e.g. to prostrate and to stand with folded arms before Him, to give charity in His name, to keep fast for His sake, and to travel from near and for off distances to the blessed House of Allah i.e. the Kaba, and that too in such attire that people may identify them to be the pilgrims of Kaba. On the way to Kaba the pilgrim should call only His name and should avoid hunting and other things unsuitable for the pilgrimage.

Then there are some forms of worship which are peculiar to Kaba and its surroundings. These are:

**1-** To circumambulate around Kaba.

**2-** To prostrate towards it.

**3-** to drive animals towards it, for sacrifice.

**4-** to clothe Kaba with a covering.

**5-** to make dua, at its door, for the blessings in this world and hereafter.

**6-** to kiss the Black Stone (الحجر الاسود)

**7-** to rub the face on the wall of Kaba.

**8-** To make dua while holding the covering of Kaba.

**9-** to lighten the surroundings of Kaba.

**10-** to look after Kaba and keep it clean.

**11-** to provide water to Hajis for ablution.

**12-** to provide the blessed Zam Zam water for the people so that they may drink it and pour it on their bodies.

**13-** to take Zam Zam water to his home and distribute it between relatives and friends.

**14-** not to hunt in its surroundings.

**15-** not to cut any tree, plant or grass present in its surroundings.

If a person observes these peculiarities for someone other than Allah or for a place other than Kaba it would be shirk. Hence, to prostrate before a Prophet or a saint, or his true or fake grave or some of his memoirs, or to stand before them with arms folded, to make offerings for them, to kiss their grave, to lighten its surroundings, to cover it with cloth, to put a canopy over it and to consider hunting prohibited in its surroundings, it is all shirk.

This is called shirk in worship i.e. to pay to others that honour which is due for Allah only.

**4-** In their every day life the humans should remember Allah and pay homage to Him. Some of its corollaries are as under:

**1-** to swear by His name.

**2-** to call Him in need.

**3-** to take His name on starting a work.

**4-** to sacrifice an animal as a thanks giving on the birth of a child.

**5-** to name children as His slaves e.g. Abdullah and Amat-Ullah.

**6-** to pay a little part of cultivation and income to the poor in His name.

**7-** to eat, drink and dress as ordered by Allah.

**8-** to use only those things which are permitted and to avoid those which are prohibited.

**9-** to believe all prevailing conditions e.g. dearness and cheapness, health and illness, victory and defeat, rise and fall and pain and pleasure to be from Allah and with His intention.

**10-** to say Insha-Allah, Masha-Allah, Subhan-Allah etc. where applicable.

**11-** to make duas instructed for different occasions.

**12-** to take Allah's name with such respect that Allah's glory and man's slavery is manifested.

If instead of remembering and taking the name of Allah in his daily routine, one takes the name of some saint and calls his name at time of need, or sacrifices animals in his name, or swears by his name, or names his children as his grant e.g. Imaam Bukhsh or as his slave e.g. Abdun-Nabi.

This is also shirk and is called shirk in daily routine (الشرک فی العادۃ).

## Shirk is ugly:

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَ يَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَاءُ وَ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيْدًا ـ (سوره نساء: 116)

*Lo! Allah does not pardon that partners should be ascribed to Him. He pardons all save that to whom He will. Whoso ascribes partners to Allah has wandered far astray.*

One strays away from the path of Allah when he leaves the distinction between haram and halal (permitted and prohibited) things, when he steals, when he neglects prayers and other modes of worship, when he disobeys his parents and when he neglects the rights of his wife and children. But when one commits shirk he strays very far away from the path of Allah because if one dies without repenting from shirk he will certainly have to serve its punishment, whereas all other sins bear the possiblity to be pardoned without punishment.

If the shirk is of higher level i.e. shirk of disbelief (شرك الكفر), its perpetrator will never be pardoned and his stay in Hell will be for ever.

And if it is of lower level i.e. shirk of disobedience (شرك الفسق), its perpetrator will be pardoned only after he has served the specified punishment.

This difference can be further explained by an example of an emperor who has a penal code for all sorts of crimes e.g. theft, banditry, fleeing from the battle-field, negligence while on guard, being late from his duties etc. The emperor is at his will to either implement the

punishment or pardon the perpetrator.

But some crimes are a revolt or like a revolt against the emperor. If in his presence some other dignitary is proclaimed the emperor it is a revolt. And if for some minister a throne is made and royal rituals are performed before him or the words. "Your majesty" are used for him, or some royal ceremony is celebrated for him these are like a revolt. The emperor never pardons such crimes and does punish the perpetrators accordingly. This crime is considered to be the greatest.

وَاِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَهُوَ يَعِظُهٗ يٰبُنَىَّ لَا تُشْرِكْ بِاللّٰهِ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ

**( سوره لقمان 13 )**

*And (remember) when Luqman said to his son, when he was exhorting him: O my dear son! Ascribe no partners to Allah Lo! to ascribe partners (to Allah) is a tremendous wrong (التوحيد):*

Allah gave Luqman great wisdom and insight With it he knew that giving one's right to another is injustice and wrong, And giving the right of the biggest one (i.e. of Allah) to a very small one (i.e. to one of His creation and His slave) is a tremendous wrong and injustice. Thus both Sharia and intellect deem shirk to be the biggest crime. Moreover the gravest form of blemish in man is to disrespect the elders and great ones. Allah is the biggest and greatest and shirk is a clear disrespect to Him.

The main object of sending Prophet is to teach Unity.

وَمَا اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ اِلَّا نُوْحِىْ اِلَيْهِ اَنَّهٗ لَا اِلٰهَ اِلَّا اَنَا فَاعْبُدُوْنِ

**(سوره انبياء: 25)**

*And We sent no messenger before you but We inspired, (saying) There is no God save Me (Allah), so worship Me.*

Thus all the Prophets brought the common message from Allah that only Allah is worthy of worship and no one else. Therefore only Unity is the path of salvation. All other paths are wrong and false.

**عن ابی هریره ﷺ قال قال رسول اللّٰه ﷺ قال اللّٰه تعالٰی انا اغنی الشرکاء عن الشرك من عمل عملا اشرك فيه معی غيری ترکته و شرکه و فی رواية فانا منه برئ و هو للذی عمله (مسلم)**

"Abu Huraira ﷺ narrated that the Holy Prophet ﷺ said that Allah says: I am the most needless of the partners of shirk. If one does a deed for Me and for some other partner I leave it for that partner and I get displeased with his act of making a partner to Me."

In another narration it is stated, "I am most need less of that deed and I leave it completely for the other partner.

It means that Allah does not accept His share when some work is done to please both Allah and some other partner.

**عن معاذ بن جبل ﷺ قال قال رسول اللّٰه ﷺ لا تشرك باللّٰه شيئا و ان قتلت او حرقت (مسند احمد)**

Mu'az bin Jabal ﷺ narrated that the Holy Prophet ﷺ said, "Do not ascribe anyone as partner to Allah even though you are (being) killed or burnt (alive)"

Just as Muslims have to bear the external afflictions with patience and preserve their faith similarly they must show patience in bearing internal and hidden afflictions

e.g. those due to evil jinns and ghosts and must not spoil their imaan because of fear. They must be firm in their belief that every pain and pleasure is in Allah's control and whatever befalls them is by His will. The reasons are:

**1-** Allah sometimes put the Muslims in trial.

**2-** Sometimes pious are afflicted by the evil-doers so that distinction be made between sincere believers and hypocrites.

**عن ابن مسعود ﷺ قال قال رجل یا رسول اللّٰه ای الذنب اکبر عند اللّٰه قال ان تدعو للّٰه ندا و هو خلقك (بخاری و مسلم)**

Ibn Masud ﷺ reported that a man asked, "O messenger of Allah which sin is the biggest in the eyes of Allah?" The Holy Prophet ﷺ said, "To make equal for Allah, whilst (it is only) Allah (who) has created you."

## Shirk in knowledge

**وَعِندَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ (سوره انعام: 59)**

*And with Him are the keys of the Invisible. None but He knows them. And He knows what is in the land and the sea. Not a leaf falls but He knows it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear Record.*

## Knowledge of Unseen is only with Allah:

Allah has bestowed man with tools to know the external things. He gave eyes to see, ears to hear, nose to smell, tongue to taste, hands to touch and brain to

understand. Moreover, He gave them in man's control so that as soon as he wills to use them they perform their function. If he wills to see he opens his eyes, and if not he keeps them closed. Thus these tools are like keys to know the external objects. And as the key holder has the power to open or not to open the lock, similarly because of these tools and keys man has the power and it is at his will to know or not to know the external objects.

But to know the Unseen is out of man's power. Allah has kept its keys with Him and has not granted them even to the highest ranking Prophet or to the closest angel.

When Allah wills He informs of the Unseen to whom He wills, and as much as He deems fit. Information of the Unseen is solely dependant on Allah's will and not on any other's wish.

"In the days of the Holy Prophet ﷺ the hypocrites put a false accusation on Ayesha رضی اللّٰہ عنہا. The Holy Prophet was greatly shocked. He himself investigated the case for several days but could not find its reality. When Allah willed He revealed the whole fact to him that the hypocrites were the liars and that Ayesha رضی اللّٰہ عنہا was chaste.

Thus if one claims to know such science or art with which he can know the unseen and he can tell about the past and future, he is a liar and a claimant of deity. The one who confirms this claim commits shirk. Similarly one who believes about a Prophet, or a saint, or a palmist, or an astrologist, or a jinn, or an angel that he knows the Unseen or he can know it at will also commits shirk and

denies the above-mentioned verse of the Quran.

If perchance a prediction of a palmist etc. comes true it is no evidence of his knowing the Unseen because many of his predictions prove false too. If he had the knowledge of the Unseen none of his readings would have been wrong. Thus his work can be called a guess-work which can be right or wrong. It is only the revelation of God which is never wrong but that too is not at the will of the Prophet. It occurs only when Allah wills.

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ الْغَيْبَ اِلَّا اللّٰهُ وَمَا يَشْعُرُوْنَ اَيَّانَ يُبْعَثُوْنَ

**(سورة نمل: 65)**

*"Say (O Muhammad): None in heavens and the earth knows the Unseen save Allah, and they do not know when they will be raised (again)."*

اِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْاَرْحَامِ وَمَا تَدْرِيْ نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِيْ نَفْسٌ بِاَيِّ اَرْضٍ تَمُوْتُ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

**(سوره لقمان: 34)**

*"Lo! Allah! With Him is the knowledge of the Hour. Hesends down the rain, and knows that which is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Lo! Allah is Knower Aware."*

The meaning of these verses is that the knower of the Unseen is only Allah and no one else. The advent of the Qiyamah is certain and well known to the people but still, except Allah, nobody knows when it will happen. So what to talk of non-certain things like victory and defeat and health and illness etc.

Similarly nobody has definite and certain information about rainfall allthough it has its season and mostly it occurs in it. Moreover if it was possible to know, at one's will, the exact date and quantity of rainfall someone would have had that faculty. When it is not so in a seasonal thing what to say of non-seasonal things like life and death and victory and defeat.

Similarly nobody can by himself, without the aid of clinical tests and techniques, know what is in the mother's womb. If with the aid of tests one is able to determine the sex and quality of development of the foetus he certainly cannot know how long will it live, how much will be its sustenance and is he destined for Hell or Paradise etc.

Thus it is only Allah who by Himself has the power to know the Unseen and those who claim it for themselves or for others are just liars.

قُلْ لَّا اَمْلِكُ لِنَفْسِیْ نَفْعًا وَّ لَا ضَرًّا اِلَّا مَا شَآءَ اللّٰهُ وَلَوْ كُنْتُ اَعْلَمُ الْغَيْبَ لَا
سْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوْٓءُ اِنْ اَنَا اِلَّا نَذِيْرٌ وَّ بَشِيْرٌ لِّقَوْمٍ يُّؤْمِنُوْنَ۔

(سوره اعراف: **188**)

*"Say: For myself I have no power to benefit, nor power to hurt, save that which Allah wills. Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. I am but a warner and a bearer of good tidings to people who believe."*

عن عائشة رضی اللّٰه عنها قالت من اخبرك ان محمدا ﷺ يعلم الخمس التی قال اللّٰه تعالٰی ان اللّٰه عنده علم الساعة فقد اعظم الفرية۔

(بخاری)

"Ayesha رضی اللّٰه عنها said, "Whoever tells you that the Holy Prophet ﷺ knew the five things mentioned in the Quranic verse ان اللّٰه عنده علم الساعة he has indeed levelled a slander."

## Shirk in Administration:

قُلْ مَنْ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَیْءٍ وَّهُوَ يُجِيْرُ وَلَا يُجَارُ عَلَيْهِ اِنْ كُنْتُمْ تَعْلَمُوْنَ o سَيَقُوْلُوْنَ اللّٰهُ قُلْ فَاَنّٰى تُسْحَرُوْنَ o (سوره مومنون 88,89)

> *"Say: In whose hand is the dominion over all things and He protects, while against Him there is no protection, if you have knowledge. They will say: Unto Allah. Say: How then are you bewitched?"*

If perpetrators of shirk are asked "who has the power of administering things as he wills and nobody dares to interfere?" Each one of them will reply that such a being is only that of Allah. When this is the state of affairs it is not sensible to ask others than Allah for one's desires and needs.

At the time of the Holy Prophet ﷺ the disbelievers had faith that there was no match to Allah and considered that their idols represented them before Him. On this basis they worshipped the idols so that they would be pleased and put forward their requests before God and get them sanctioned. It was all shirk. The same is true today. Similarly if one believes that Allah has bestowed the prophets and the saints with some of His power of administration it is shirk too.

قُلْ اِنِّىْ لَا اَمْلِكُ لَكُمْ ضَرًّا وَّ لَا رَشَدًاo قُلْ اِنِّىْ لَنْ يُّجِيْرَنِىْ مِنَ اللّٰهِ اَحَدٌ وَّلَنْ اَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا۔ (سورة............)

*"Say: Lo! I control not hurt nor benefit for you. Say: Lo! none can protect me from Allah, nor can I find any refuge beside Him."*

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمٰوٰتِ وَالْاَرْضِ شَيْئًا وَّلَا يَسْتَطِيْعُوْنَ۔ **(سوره نحل: 73)**

*"And they worship beside Allah that which owns no provision whatsoever for them from the heavens and the earth, nor they (whom they worship) have any power."*

Thus the partners they have ascribed are altogether helpless. They can neither bestow sustenance, nor bring down rains from the heavens, nor make anything grow from the earth.

وَلَا تَدْعُ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَاِنْ فَعَلْتَ فَاِنَّكَ اِذًا مِّنَ الظّٰلِمِيْنَo

**(سوره يونس: 106)**

*"And call not, beside Allah, that which cannot profit you nor hurt you, for if you did it so then you will be of the wrong- doers."*

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُم مِّن دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِيْ السَّمَاوَاتِ وَلَا فِيْ الْأَرْضِ وَمَا لَهُمْ فِيْهِمَا مِن شِرْكٍ وَمَا لَهُ مِنْهُم مِّن ظَهِيْرٍ ۔ وَلَا تنفعُ الشَّفَاعَةُ عِندَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّى إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيْرُ **(سورهٔ سبا 23 ,22)**

*"Say (O Muhammad) : Call upon those whom you set up beside Allah. They do not possess an atom's weight either in the heavens or the earth, nor they have any share in either, nor has He any auxiliary among them."*

*No intercession avails with Him save for him whom He permits. Yet, when fear is banished from*

*their hearts, they say: What was it that your Lord said? They say: The Truth. And He is the Sublime the Great.*

## Ways of getting one's request accepted and fulfilled:

**1-** The one requested is himself the owner.

**2-** He is a partner in the ownership.

**3-** He has influence on the owner who somehow or other is dependent upon him.

**4-** He has such relation with the owner that he cannot dare to forego it.

Besides Allah there is no one who either possesses any ownership in the universe or has any of the above-mentioned influence on Him. And Allah's majesty is such that all the angels in front of Him are astounded. When He gives an order they get afraid and astounded and due to it they, except the closest ones, do not understand it. But they dare not ask Him to repeat. It is only when their awe fades away that they ask the closest angels what the Lord ordered.

عن انس ﷺ قال قال رسول الله ﷺ يسأل احدكم ربه حاجته كلها حتى يسأل الملح و حتى يسئله شسع نعله اذا انقطع (ترمزی)

Anas ﷺ reported that the Holy Prophet ﷺ said, "Every one of you should ask his Lord for all his needs. He should even ask from Him salt (when needed) and a shoe-lace when it breaks.

Allah must not be considered like kings of the world who execute big tasks themselves and leave the petty ones

for their assistants. Thus for petty things people have to request their assistants. Allah's rule is not so. He is Omnipotent and can do all big and small tasks in no time. He has no need to share His rule and control with others. Therefore all requests whether big or petty should be placed before Allah only.

## Shirk in worship:

Worship (العبادة) means those acts which Allah has prescribed to pay homage to Him.

## Worship is to be for Allah only:

**وَلَقَدْ أَرْسَلْنَا نُوحاً إِلَى قَوْمِهِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ۔ أَن لاَّ تَعْبُدُواْ إِلاَّ اللّهَ إِنِّى أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ۔ (سوره هود 25,26)**

*"And we sent Noah to his folk (and he said) Lo! I am a plain warner to you. That you worship none, save Allah. Lo! I fear for you the retribution of a painful Day."*



The dispute between believers and disbelievers came down since the time of Noah عليه السلام. Since then the Prophets of Allah have continuously preached not to worship anybody except Allah.

**وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوْا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَ اسْجُدُوْا لِلّٰهِ الَّذِىْ خَلَقَهُنَّ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ (سوره حم سجده: 37)**

*"And of His protents are the night and the day and the sun and the moon. Adore not the sun nor the moon; but adore Allah Who created them, if it is in truth Him whom you worship."*

This verse tells that it is only our Creator who deserves to be worshipped and no creation.

**وَاَنَّ الْمَسَاجِدَ لِلّٰهِ فَلَا تَدْعُوْا مَعَ اللّٰهِ اَحَدًاo وَاَنَّـهٗ لَمَّا قَامَ عَبْدُ اللّٰهِ يَدْعُوْهُ**
**كَادُوْا يَكُوْنُوْنَ عَلَيْهِ لِبَدًاo قُلْ اِنَّمَا اَدْعُوْا رَبِّىْ وَلَا اُشْرِكُ بِهٖ اَحَدًا (سوره ص:**
**18-20)**

*"And the places of worship are only for Allah, so pray not to anyone along with Allah. And when the slave of Allah stood up in prayer to Him, they crowded on him, almost stiffling. Say (to them, O Muhammad): I pray to Allah only and ascribe to Him no partner."*

It means that when ignorant people find some pious person praying to God with his true heart they consider him to be influential before God and a partner to Him in His administration. Therefore they crowd around him and expect him to fulfill their desires and to remove their calamities. It is the duty of such pious people to inform the masses that only God is to be requested in all needs and all others are His slaves and are devoid of any divine power.



**وَأَذِّن فِىْ النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالاً وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ـ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِىْ أَيَّامٍ مَّعْلُومَاتٍ عَلَى مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَـ ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ (سوره حج: 29-27)**

*"And proclaim into mankind the Pilgrimage. They will come to you on foot and on every lean camel; they will come from every deep ravine."*

*That they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the beast of cattle that He has bestowed*

*upon them.*

*Then eat thereof and feed there with the poor unfortunate.*

*Then let them make an end of their unkemptness and pay their vows and so and go around the ancient House.*

Allah has specified certain places where people could pay Him special honour and respect. He also created love for these places in the hearts of the people so that they may travel to them from all over the world. They are Kaba, Masjid Haraam, Makkah, Arafat, Safa and Marwah. People travel to these places in a specific simple dress:

**1-** To make their sacrifices there.

**2-** To go around the Kaba.

**3-** To pay their vows.

**4-** To kiss the door-frame of Kaba.

**5-** To make requests to Allah in front of the door of Kaba.

To specify a saints grave and to perform all such deeds there is shirk in worship.

قُل لَّآ أَجِدُ فِى مَا أُوحِىَ إِلَىَّ مُحَرَّماً عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّآ أَن يَكُونَ مَيْتَةً أَوْ دَماً مَّسْفُوحاً أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقاً أُهِلَّ لِغَيْرِ اللّٰهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ(سوره انعام: **145**)

*"Say: I do not find in that which is revealed to me aught prohibited to an eater that he eat thereof except it be carrion, or blood poured forth, or swineflesh for that verily is foul or abomination which was immolated to the name of other than Allah. But who is compelled (there to) neither*

*craving nor transgressing, (for him) Lo! your Lord is Forgiving, Merciful."*

Just as pork, blood and dead are haram so too is that animal which is immolated or dedicated to the name of some-one besides Allah. Similary that animal is also haram which is slaughtered with the name of one besides Allah.

عن معاوية قال قال رسول اللّٰه ﷺ من سره ان يتمثل له الرجال قياما فليتبوء مقعده من النار (ترمذى)

Muawiya ؓ reported that the Holy Prophet ﷺ said: "One who likes that others stand for him with their arms folded should make his abode in Hell."

The reason is that such a posture is a part of worship which is exclusively for Allah. One who likes it to be adopted for him surpasses his status of a slave to that of God.

عن ثوبان قال قال رسول اللّٰه ﷺ لا تقوم الساعة حتى تلحق قبائل من امتى بالمشركين و حتى تعبد قبائل من امتى الاوثان (ترمذى)

Thauban ؓ reported that the Holy Prophet said, "The Hour (of Qiyamah) will not dawn until the tribes of my ummah join with the idolators and until tribes of my ummah worship the authan (اوثان)."

Idol worship is of two types:

**1-** That of a sculpture or a picture. It is called sanam (صنم) in Arabic.

**2-** That of a tree, stone, stick or place dedicated in the name of some saint etc. It is called wathan (وثن).

Worship of both sanam and wathan is shirk. The Holy

Prophet ﷺ informed that the shirk of the Muslims, prior to the Last Day, will be of wathan type.

عن ابى الطفيل ان عليا ﷺ اخرج صحيفة فيها لعن اللّٰه من ذبح لغير اللّٰه۔

**(مسلم)**

Abu Tufail reported that Ali ﷺ took out a scroll in which hadith were written. One of them was: Allah's curse be on that who sacrifices animals for other than Allah.

## Shirk in daily activities and conversation

Man is required to show himself as a slave of Allah through his daily activities and conversation and should avoid all such activities and wordings which denote shirk. Below are given some examples of this shirk.

**1-** To cut the ears of cattle in the name of others than Allah.

**2-** To make such change in Allah's creation that is not allowed in Islamic Sharia like shaving beards and eye brows etc.

إِن يَدْعُونَ مِن دُونِهِ إِلاَّ إِنَاثاً وَإِن يَدْعُونَ إِلاَّ شَيْطَاناً مَّرِيداً۔ لَّعَنَهُ اللّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيباً مَّفْرُوضاً۔وَلأُضِلَّنَّهُمْ وَلأُمَنِّيَنَّهُمْ وَلآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الأَنْعَامِ وَلآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللّهِ وَمَن يَتَّخِذِ الشَّيْطَانَ وَلِيّاً مِّن دُونِ اللّهِ فَقَدْ خَسِرَ خُسْرَاناً مُّبِيناً يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلاَّ غُرُوراً

**(سوره نساء: 117-119)**

*They invoke in His stead only females, they pray to none else than Satan, a rebel.*

*Whom Allah cursed, and he said: Surely I will take of Your bondmen an appointed portion.*

*And surely I will lead them astray, and surely I*

*will arouse desires in them, and surely I will command them and they will cut the cattle's ears, and surely I will command them and they will change Allah's creation. Who so chooses Satan for a patron instead of Allah is verily a loser and his loss is manifest.*

*He promises them and stirs up desires in them, and Satan promises them only to beguile.*

**3-** To give such names to children which denote ascribing them to other than God.

هُوَ الَّذِیْ خَلَقَکُم مِّن نَّفْسٍ وَاحِدَۃٍ وَجَعَلَ مِنْہَا زَوْجَہَا لِیَسْکُنَ إِلَیْہَا فَلَمَّا تَغَشَّاہَا حَمَلَتْ حَمْلاً خَفِیْفاً فَمَرَّتْ بِہِ فَلَمَّا أَثْقَلَت دَّعَوَا اللّہَ رَبَّہُمَا لَئِنْ آتَیْتَنَا صَالِحاً لَّنَکُونَنَّ مِنَ الشَّاکِرِیْنَ۔ فَلَمَّا آتَاہُمَا صَالِحاً جَعَلاَ لَہُ شُرَکَاء فِیْمَا آتَاہُمَا فَتَعَالَی اللّہُ عَمَّا یُشْرِکُونَ(سورہ اعراف: **190-189**)

*He it is who did create you from a single soul, and therefrom did make his mate that he might take rest in her. And when he covered her she bore a light burden, and she passed (unnoticed) with it, but when it became heavy they cried to Allah, their Lord, saying: It you give us aright we shall be of the thankful.*

*But when He gave to them aright, they ascribed to Him partners in respect of that which He had given them. High is He exalted above all that they associate (with Him).*

4- To assign part of his income to others than Allah.

وَجَعَلُواْ لِلّہِ مِمِّا ذَرَأَ مِنَ الْحَرْثِ وَالأَنْعَامِ نَصِیْباً فَقَالُواْ ہَـذَا لِلّہِ بِزَعْمِہِمْ وَہَـذَا لِشُرَکَآئِنَا فَمَا کَانَ لِشُرَکَآئِہِمْ فَلاَ یَصِلُ إِلَی اللّہِ وَمَا کَانَ لِلّہِ فَہُوَ یَصِلُ إِلَی شُرَکَآئِہِمْ سَاء مَا یَحْکُمُونَ(سورہ انعام: **136**)

*They assign unto Allah, of the crops and cattle which He created, a portion and they say: "This is Allah's- in their make-believe and this is for (His) partners in regard to us." Thus that which (they assign) unto His partners in them does not reach Allah and that which (they assign) unto Allah goes to their (so-called) partners. Evil is their ordinance.*

**5-** To claim from their own that such cattle and such crops are forbidden for such and such people.

وَقَالُواْ هَـذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لاَّ يَطْعَمُهَا إِلاَّ مَن نّشَاء بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لاَّ يَذْكُرُونَ اسْمَ اللّهِ عَلَيْهَا افْتِرَاء عَلَيْهِ سَيَجْزِيهِم بِمَا كَانُواْ يَفْتَرُونَ (سوره انعام: **138**)

*And they say: Such cattle and crops are forbidden. No one is to eat of them save whom we will-in their make-believe-cattle whose backs are forbidden, cattle over which they mention not the name of Allah. (All that is) a lie against Him. He will repay them for that which they invent.*

**6-** To say that rains are due to stars. In his conversation one should say that Allah gave the rain.

**عن زيد بن خالد الجهنى قال صلى لنا رسول اللّٰه ﷺ صلٰوة الصبح بالحديبية على اثر سماء كانت من الليل فلما انصرف اقبل على الناس فقال هل تدرون ما ذا قال ربكم قالوا اللّٰه و رسوله اعلم قال قال اصبح من عبادى مومن بى و كافر بى۔ فاما من قال مطرنا بفضل اللّٰه و رحمته فذلك مومن بى و كافر بالكواكب و اما من قال مطرنا بنوء كذا فذلك كافر بى و مومن بالكواكب (بخارى و مسلم)**

Zayd bin Khalid ﷺ said: "The Holy Prophet ﷺ led us in the morning (fajr) prayers at Hudaybia after a

rainfall at night. After the prayers he turned towards the Companions and asked, "Do you know what your Lord has said?" They replied that Allah and His Prophet knew better. The Holy Prophet ﷺ told that Allah said: Some of my slaves got up in the morning with imaan and others with kufr. Those who said that they were given the rain by Allah's blessings were believers in Me disbelievers in stars, and those who said that the rain was due to so and so stars were disbelievers in Me and believers in stars.

7- To consult a palmist or a sooth-sayer.

**عن حفصة زوج النبی ﷺ قالت قال النبی ﷺ من اتی عرافا فساله عن شئ لم تقبل له صلاة اربعین لیلة (مسلم)**

Hafsa رضی اللّٰه عنها, wife of the Holy Prophet, reported that the Holy Prophet ﷺ said, "He who goes to a sooth-sayer and consults him he will be deprived of the reward of his prayers of forty days."

**8-** To take omens in forbidden ways.

**عن قبیصة ان النبی ﷺ قال العیافة و الطرق و الطیرة من الجنت۔ (ابو داود)**

Qubaisa ﷺ reported that the Holy Prophet said, "To take omen by a bird flying (to left or right or by cawing of a crow) or by throwing something down (and making a toss), and to harbour ill-omens are all signs of kufr."

**9-** To believe a thing, a time or a place to be ominous.

**عن ابی هریرة قال قال رسول اللّٰه ﷺ و لا عدوی و لا حامة و لا صفر (بخاری)**

Abu Huraira ﷺ narrated that the Holy Prophet ﷺ

said, "There is no communicability (which is inherent) of a disease, and no owl (which comes out from head of the murdered and cries for retaliation), and no (curse and distress of month of) Safar.

**10-** To ascribe a partner to Allah in willing a thing.

**عن حذیفة عن النبی ﷺ قال لا تقولوا ما شاء اللّٰه و شاء محمد و قولوا ما شاء اللّٰه وحده (شرح السنة)**

Huzaifa ؓ reported that the Holy Prophet ﷺ said, "Do not say what Allah and Muhammad willed, but say, what only Allah willed."

**11-** To swear by the name of other than Allah.

**عن ابن عمر قال سمعت رسول اللّٰه ﷺ یقول من حلف بغیر اللّٰه فقد اشرک۔ (ترمذی)**

Ibn Umar ؓ said that he heard the Holy Prophet ﷺ saying: who swore by the name of other than Allah he committed shirk.

**عن عبد الرحمن بن سمرة قال قال رسول اللّٰه ﷺ لا تحلفوا بالطواغیث و لا بابائکم (مسلم)**

Abdur-Rahman bin Samora ؓ reported that the Holy Porphet ﷺ said, "Don't swear by the idols nor by your fathers."

**عن ابن عمر ان رسول اللّٰه ﷺ قال ان اللّٰه ینهاکم ان تحلفوا بابائکم من کان حالفا فلیحلف باللّٰه او لیصمت ۔ (بخاری و مسلم)**

Ibn Umar ؓ narrated that the Holy Prophet ﷺ said, "Allah forbids you to swear by your fathers. Who has to swear should swear by Allah or should keep silent.

**عن ابی هریرة عن النبی ﷺ قال من حلف فقال فی حلفه باللات و**

العزی فلیقل لا إ له اللّٰه (بخاری و مسلم)

Abu Huraira ﷺ narrated that the Holy Prophet ﷺ said, "Who swore (but due to previous habit it slipped out from his tongue) by the name of (two idols) Laat and Uzza, he should (immediately repent and renew his faith and) say لا اله الا اللّٰه (there is no worthy of worship except Allah.)

**12-** To vow in disobedience.

عن ثابت بن ضحاك قال نذر رجل على عهد رسول اللّٰه ﷺ ان ينحرا بلا بیوانة فاني رسول اللّٰه ﷺ فاخبره فقال رسول اللّٰه ﷺ هل كان فيها و ثن من اوثان الجاهلية يعبد قالوا لا قال فهل كان فيه عيد من اعيادهم قالوا لا فقال رسول اللّٰه ﷺ اوف بنذرك فانه لا وفاء لنذر فی معصية اللّٰه (ابو داؤد)

Thabit bin Dhahaak ﷺ reported that in the days of the Holy Prophet ﷺ a man vowed to sacrifice a camel in Bawana. He came to the Holy Prophet ﷺ and informed him about his vow. The Holy Prophet ﷺ asked, "Was there any wathan (وثن i.e. tree or stone) which was worshipped. The companions replied, "No." He again asked, "Was there any festival of kufr celebrated." They replied, "No." At this the Holy Prophet ﷺ said, "Pay your vow. It is no vow in disobedience of Allah."

**13-** To exaggerate in showing and paying respect.

عن عائشة ان رسول اللّٰه ﷺ كان فی نفر من المهاجرين و الانصار فجاء بعير فسجد له فقال اصحابه يا رسول اللّٰه تسجد لك البهائم و الشجر فنحن احق ان تسجد لك فقال اعبدوا ربكم و اكرموا اخاكم

(مسند احمد)

Ayesha رضی اللّٰه عنها narrated that the Holy Prophet ﷺ

was with some Muhajireen and Ansar when a camel came and prostrated before him. His companions said, "O messenger of Allah! Animals and trees prostrate before you whereas we are more rightful to prostrate before you." He replied, "Worship your Lord and respect your brother (but do not exaggerate in it that it turns into worship or resembles it)

**عن قيس بن سعد قال اتيت الحيرة فرايتهم يسجدون لمر زبان لهم فقلت لرسول الله ﷺ احق ان يسجد له فاتيت رسول الله ﷺ فقلت انى اتيت الحيرة فرايتهم يسجدون لمرزبان لهم فانت احق ان يسجد لك فقال لى ارايت لو مرارت بقبرى اكنت تسجد له فقلت لا فقال لا تفعلوا**

**(ابو داؤد)**

Qais bin Saad ﷺ said, "I went to Heera and saw its inhabitants prostrating before their king. I thought that the Holy Prophet ﷺ was worthy that we prostrated before him. When I returned to the Holy Prophet ﷺ. I told him," I went to Heera and I found its inhabitants prostrating before their king, whereas you are more worthy that we prostrated before you." The Holy Prophet ﷺ asked, "If you pass by my grave will you prostrate before it?" I replied, "No." The Holy Prophet ﷺ instructed, "Don't prostrate before me (because one day I will die and get buried in a grave and will not remain worthy that you prostrate before my grave. Only Allah, who is Everlasting, is worthy that the creation prostrated before Him.

**14-** To exaggerate in praise of the Holy Prophet ﷺ and

others than Allah.

عن عمر قال قال رسول اللّٰہ ﷺ لا تطرونی کما اطرت النصاری عیسی بن مریم فانما انا عبدہ فقولوا عبد اللّٰہ و رسولہ

(بخاری و مسلم)

Umar ﷺ reported that the Holy Prophet ﷺ said, "Don't transgress the limits in praising me as the Christians transgressed in praising Jesus ؑ, I am just Allah's slave so call me slave of Allah and His Prophe ﷺt, (because all the excellences which Allah bestowed on me can be summarised and described in these two words. The reason is that being a slave of Allah is a pride and honour for a human being although he may be a high-ranking Prophet.



عن انس قال قال رسول اللّٰہ ﷺ انی لا ارید ان ترفعونی فوق منزلۃ التی انزلنیھا اللّٰہ تعالیٰ انا محمد بن عبد اللّٰہ و رسولہ (رزین)

"Anas ﷺ narrated that the Holy Prophet said, "I do not want you to raise me higher than the level which Allah has specified for me. I am Muhammad son of Abdullah and Prophet of Allah."

**15-** To make sculptures and pictures of living beings.

عن ابی ھریرۃ قال سمعت رسول اللّٰہ ﷺ یقول قال اللّٰہ تعالیٰ و من اظلم ممن ذھب یخلق کخلقی فلیخلقوا ذرۃ او لیخلقوا حبۃ او شعیرۃ

(بخاری و مسلم)

Abu Huraira ﷺ said that he heard the Holy Prophet ﷺ saying, "Allah says: Who is more wrong than those who (make sculptures and pictures and thus) emulate to create like Me. So (when they dare to give

forms and shapes of living beings) they should (dare to) create an atom or a seed or a grain.

عن عائشة انها اشترت نمرقة فيها تصاوير فلما راها رسول اللّٰه ﷺ قال على الباب فلم يدخل فعرفت فی وجهه الكراهة قالت قلت یا رسول اللّٰه اتوب الی اللّٰه و الی رسوله ماذا اذنبت فقال رسول اللّٰه ﷺ ما بال هذه النمرقة قالت قلت اشتریتها لك تقعد علیها و توسدها فقال رسول اللّٰه ﷺ ان اصحاب هذه الصور یعذبون یوم القیامة و یقال لهم احیوا ما خلقتم و قال ان البیت الذی فیه الصور لا تدخله الملائكة (بخاری)

Ayesha رضی اللّٰه عنها described that she bought a carpet which had pictures. When the Holy Prophet ﷺ saw it he stopped at the door and did not enter. On discerning the displeasure on his face I said, "I repent to Allah and His Prophet. What sin have I done? He asked, "What is this carpet?" I answered, "I bought it for you so that you sit over it and use it as a pillow too." The Holy Prophet said, "The makers of these pictures will be on the day of Qiyamah punished in the ay that they will be asked to put life in their pictures." He further said, "The angels (with blessings) do not enter the house in which pictures are displayed (because they dislike them).

# PRINCIPLES OF ISLAM



By

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